

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLV.

JACKSON, MISS., August 30, 1923

NEW SERIES  
VOLUME XXV, No. 25

## BUDGET-STEWARDSHIP NUMBER

### STEWARDSHIP OF PROPERTY By R. B. Gunter, Cor. Sec'y

The word steward comes to us from an old English word which is made up of two words: stygu, a sty or a pen for cattle, and weard, a ward or keeper. Hence the Old English meaning of steward was a keeper of a sty or a keeper of a cattle pen. Therefore, it comes to mean the keeper, or the ward, of another's property. The New Testament meaning is the management of a household or household affairs. Hence, again we have the management of property for another, or the management of affairs for another.

It is our purpose at this time to consider the relationship of our property to the Kingdom affairs of our Lord. We want to see the relation of our material prosperity to God's work—see from the Scripture teaching how dependent is material prosperity upon the right use of material things.

We should bear in mind that the God of the O. T. is the God of the N. T. as well—that He is God and changes not. If God in Old Testament times used insects to destroy crops when the people were disobedient, He uses them now. If it was right for the Jews to pay the tithe to the Lord's work. If to withhold the tithe from the Lord's treasury in the days of Malachi was robbing God, to withhold it today is robbing God. If the people in Malachi's time were cursed with a curse for robbing God, they are cursed today for the same offense. God is not a partial God—is not a respecter of persons. It is a reflection upon God to teach that He would afflict a Jew for taking His tenth when the Jew was not responsible for his birth and to let a heathen, a gentile, or a Christian who was not born a Jew go free when he used the tenth which is holy unto the Lord.

The writer has been uneasy all the year fearing that some calamity would befall the people. Our people were well able last winter, to have paid up that part of the pledge which was due. We wondered if God could afford to give us a good crop this year and thereby encourage us in making vows and not paying them.

In view of the above statements let us notice some passages of Scripture. In Exodus 23:14-19 and 25, the Lord commands the people to keep three feasts a year. The feast of Unleavened Bread was first. This feast was to last seven days and none was to appear before him empty. Next was the feast of harvest when they brought the first fruits of their labors. At this feast they were to bring the first fruits of things which they had sown in the fields. Following this was the feast of Ingathering which was at the end of the year after they had gathered in the fruits of their labors out of the field. The first fruits of the land were to be brought into the house of the Lord. The promise which he made for this observance was that he would bless their bread and their water and would take sickness away from the midst of them.

In Leviticus 26:3-5, the Lord tells the people that if they will keep and do His commandments that He will give rain in due season and the land shall yield her increase and the trees of the field shall yield their fruit and their threshing shall reach unto the vintage and the vintage shall reach unto the sowing time and that they shall eat old store and bring forth the old because of the new. You will please bear in mind that he was to do this on the condition that they should keep his commandments. You will also bear in mind that one of his commandments was that they should give a tithe unto the Lord. He follows in the 15th and 16th verses by saying that if their soul abhors his commandments so that they will not keep them, that he will appoint over them terror, consumption, and burning ague, and that they shall sow their seed in vain for their enemies shall eat it. If, after this has been done, they refuse to harken, he will punish them seven times

more and their strength shall be spent in vain for their land shall not yield her increase; neither shall the trees of the land yield their fruit.

In second Chronicles 31:4-10, the people are commanded to give the portion of the priests and the Levites that they may be encouraged in the law of the Lord. You will be reminded that the portion of the priest was the tithe. This command was obeyed and the children brought in abundance the first fruits of corn, wine, oil and honey and all of the increase of the field and the tithe of all things brought they in abundance. This was the offering of the country people; in other words, the farmer. Those who dwelled in the cities in Juda brought tithes of oxen and sheep and the tithe of holy things and laid them in heaps and consecrated them unto the Lord. They began the heaps in the third month and finished in the seventh. Azariah the chief priest of the house of Zadok said that since the people began to bring the offerings unto the house of the Lord that they had had enough to eat and plenty left. The reason given was that the Lord had blessed His people. Azariah then commanded that chambers be prepared in the house of the Lord and the offerings and the tithes and dedicated things were placed under the charge of stewards.

In Amos 4:4 it seems that three years had elapsed since the people had brought their tithes unto the Lord. During this period, or at least in the beginning of this period of three years the people had been very prosperous. The Lord now calls upon them to bring the tithes. This is after conditions have begun to change. This is now cleanness of teeth and want of bread in all of the cities and places. There has been no rain for three months before the harvest. Some cities literally moved to other cities for want of water, but there was not enough. In addition to the drought, the Lord sent blasting and mildew; too much rain and storms to destroy the garden and fig trees, the olives and vineyards. Then the pestilences after the manner of Egypt. The pestilences became more severe all the while. The reason given for the increasing of pestilences was that the people had not returned unto the Lord. Their orchards and vineyards and gardens were devoured by the palmer worm.

The palmer worm is the worm which travels. A palmer was one who went on a pilgrimage to Jerusalem carrying a palm branch in his hand. It is supposed that this worm was given this name because it travels long distances. It also travels in armies. Hence in its destructive power and its travel and habits it was very similar to the army-worm which has been mentioned recently in some sections of the United States.

In Haggai 1 and 2 the people said it was not time to build the Lord's house. The Lord's house in the days of Israel was synonymous with the work of the Lord. Hence the people said it is not time to look after the Lord's work. The Lord asked them if it was time for them to dwell in their sealed houses and his work lie waste. The people thought that they were profiting by neglecting his work, but he says they have sown much and bring in little. They have drunk but have not enough. They drank but were not filled with drink. They clothed themselves but none were warmed. They earned wages to put into bags which had holes in them. He calls upon them to consider their wickedness and to begin his work. He says that they looked for much and lo it came to little and when they brought it home He blew upon it. He says the reason He did it was because His house, or His work, was lying waste. Every man was looking after his own interests or his own house. He says that He stayed the heaven from dew and the earth was stayed from her fruit. He sent a drought on the land, the mountains, the corn, the new wine, the oil and from that which the ground brought forth, upon man, cattle and all the labors of their hands. Now the people began to turn their at-

tention to his work as he had commanded. No sooner had they done this than the Lord promised to bless them. He tells them He is able to do it for the silver and the gold are all His. He calls upon them to watch some before the foundation was laid and see if He will not bless them. Formerly they had come to a heap of twenty measures and found but ten. They came to draw out fifty vessels and there were but twenty and all because he had smitten them with blasting and mildew and with hail in the labors of their hands and the smiting was because they had not turned unto Him. The seed is yet in the barn and the vines and the fig trees and the pomegranates, the olive trees have not yet brought forth, but He says that from the day they began to turn unto him and give themselves to His work, He will bless them. He calls upon them to watch and see that He does. This is the same God whom we worship today.

In Malachi the 3rd chapter beginning with the 8th verse, the Lord brings an indictment against the people for robbery. The charge is that they have robbed Him in tithes and offerings. The whole nation is cursed because of it. The remedy which He offers them is to bring their tithes into the store house. He calls upon them to test him to see if he will not open the windows of heaven and pour out a blessing, so that there shall not be room enough to receive it. Evidently this is a material blessing for there is not room enough to receive it. Furthermore, He proposes that if they bring the tithe that He will rebuke the devourer for their sakes and that the devourer shall not destroy the fruits of their ground. The fruits shall not be cast off before the time in the field. Their land shall also be delightful. He says these people have been saying that it was vain to serve the Lord, that it was not profitable, that the wicked are more prosperous than the righteous and that those who tempt God are delivered. There are people in the present time who are talking in the same way against Jehovah, but their talking has not profited them.

In Matthew the 6th chapter the Saviour in the 25th verse and following speaks of material things such as food, clothing and drink. He promises that the people shall have these things upon the same condition that was imposed upon the children of Israel; that is, that they shall seek the Kingdom of God and His righteousness first. There is a key verse in the Old Testament which is applicable today: "As long as he sought the Lord, the Lord caused him to prosper." As the Lord demanded the first fruit in the days of Israel, so he demands it today.

In Matthew 23:23 the Saviour says that the Pharisees paid tithe of mint and anise and cummin and were fulfilling an obligation; that they were doing what they ought to have done. Josephus says that the law did not require them to tithe these things. Christ's statement to them would carry the idea that it was right for people to tithe everything. Some say that Christ said that they should do this because they were Jews. If this be true, then Christ said you will have to pay tithes because you are Jews, although you are not to blame for being Jews. You are not responsible for being Jews, but I am going to impose upon you the paying of the tithe for something for which you are not responsible. If you had been born Gentile or Heathen, I should have relieved you of the obligation of paying tithes.

In Luke 6:38 Christ promises again blessings upon the person who gives liberally. He says, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured unto you again."

Paul in second Corinthians the 9th chapter, after having made an appeal for gifts for the needy saints, says that he who sows sparingly shall also reap sparingly, but that he who sows

bountifully shall also reap bountifully. While this is true of spiritual things, yet it is very evident that Paul is here talking of material blessings.

One of the hardest things is to get people to believe these passages which have been quoted above. We have no doubt but that their failure to believe and practice all these teachings accounts for the present distressful condition and the financial depression which now threatens some of the southern states. We do not like to say this; we do not like to have to say it. Our reason for saying it is that people will listen better now than they will in times of great prosperity. Let us get our bearing and face the future in the light of God's warnings and God's promises. Let us try once more, even at the price of great sacrifice, to make good our promises to the Lord and see that His promises of prosperity to us are just as true as they were to Israel. Our failure to be faithful stewards means that many will not be stewards of that which they thought they had already this year. The future is open for us. Much of the past is lost. Let us go forward.

### THE VALUE OF THE BUDGET PLAN IN OUR DENOMINATIONAL PROGRAM

By J. D. Franks, Columbus, Miss.

#### It Is Good Sense

As a denomination we stand for the proper and impartial support of all the causes we foster. To neglect one cause in favor of another is not good sense. Every time we do it, and we have been guilty at times, we do it feeling the lash of our better judgment. The whole body will soon become ill if we allow one member to remain diseased very long. Much more foolish still would it be if we ourselves should be guilty of injecting infection into a member that otherwise would remain healthy. This we do when we neglect one necessary and useful arm of our program. Who has not seen our whole denomination become faint-hearted and sick just because we permitted one department of our work to become overburdened and ill? To save all of our denominational enterprises we must save each.

Again the budget plan keeps down strife among the proponents of the different causes. The writer remembers when, under the old plan of each denominational cause rooting for itself, such un-Christ-like things as struggle for the best places on programs, comparing one cause with another and pitting one cause against another, etc., were not uncommon. The old system gave too much room for unworthy ambition and politics to find place. The budget plan has largely obviated that danger.

#### It Is Good Business

Good business requires that every necessary department of a given business enterprise shall be given a just and adequate support in the program of that enterprise. This does not mean that each department shall receive all that it could use but that each shall receive an impartial allotment out of the support to be distributed to all and according to the relative importance of each. If our denomination should be found to be fostering enterprises that are not necessary, then for the sake of business efficiency the unnecessary projects should be dropped. On the other hand, if all of our different denominational efforts are necessary, as we believe they are, we should for the same reason support them impartially. The budget plan forces us to do this.

#### It Is Good Religion

Lopsidedness in religious matters is a form of religious paralysis. We should not more encourage our members to be lopsided in their religious sympathies and services than we would invite paralysis to any portion of our physical bodies. The man who says he believes in one good cause, Home Missions, for instance, but does not believe in another just as good and perhaps more vital to the progress of Christianity, is betraying the fact that he is not a normal Christian and that he has undeveloped and diseased Christian faculties. He is a religious paralytic. The budget plan, such as we have had in the 75 Million Campaign, has done more to tie our people on to all of our denominational causes than anything we have ever done. Whatever plan we may adopt

in the campaign to follow the 75 Million Campaign it should be on the budget plan. We have started in the right direction; let us continue. The Christian who measures up to the full "measure of a man in Christ Jesus" is one who has come into "the unity of the faith", that is, one who has reached the point in his Christian development where he can accept the faith as a unit. He is big enough and broad enough to stand on every plank of the Christian platform. That is symmetrical Christianity. The budget plan helps to develop well-balanced Christians. It is good religion.

### THE BUDGET-STEWARDSHIP MOVEMENT

By N. T. Tull, State Director

#### "Movement"

It will be seen from the above column heading that we are not calling the work which is now being launched a "Campaign", but we have chosen to call it a "Movement".

Campaign is largely a military term and signifies a "connected series of operations designed to bring about some desired result". The 75 Million Campaign was rightly termed a Campaign because it was designed to bring about certain results covering a definite period of time.

A movement means more than merely a campaign designed to accomplish certain results within a given length of time. It is "an agitation in favor of a principle". We speak of the prohibition movement and by that we mean the agitation of the great principle of prohibition designed ultimately to bring the whole country to a state of total abstinence. The Budget-Stewardship movement is a movement to agitate the principle of Stewardship from now until such time in the future as all of our people may come to recognize and acknowledge their Stewardship and shall dedicate their talent, time and substance to God.

We are beginning this movement before the expiration of the 75 Million Campaign so that we may bring the Campaign to a glorious victory and be ready to finance the Lord's work at the expiration of the Campaign without any suggestion of retrenchment anywhere along the line.

The danger of the Campaign method for raising funds for the Lord's work is that we rush the plant, so to speak, in an effort to gather a large early crop with the chance that the plant may fail to continue to bear after the great crop has been harvested. In recent years our farmers have rushed the cotton plant in order to produce an early crop ahead of the boll weevil, and now the early crop is soon harvested and the cotton plant ceases to bear fruit long before the season is over. This writer can remember when cotton used to bend over with a large "top crop" if frost should be a little late. We want to begin the sort of culture and cultivation among our people that will make it possible for them to produce a full crop right on through from year to year. We want to avoid plans that will impoverish the soil, but we want to plow deep, plant properly, cultivate continuously, and bring our people to where they will give according to the teachings of the Bible and from a matter of conscience, systematically, proportionately, forever.

Let us go into this great movement realizing that we are going at the matter in the right way and let us keep everlastingly at it until every individual Baptist accepts the principle of Christian Stewardship and until every church has in operation the Budget Plan of systematic and proportionate giving, covering all objects supported by the church at home and abroad. This is in deed and in fact an agitation in favor of a great principle. Let the agitation continue from generation to generation until Southern Baptists acknowledge the Lord as owner and themselves as stewards of the great possessions that have been placed in our hands.

### THE PRACTICAL VALUE OF TITHING

By W. A. Sullivan, Drew, Miss.

Much has been said and written about the matter of tithing. It is the purpose of this article to call attention to the "Practical Value of Tithing".

1. As to Local Church Finance. I think it is not an exaggeration to say that nine tenths of the problems that vex the local church arise out of the problem of local finances. So long as the treasurer of the church is able to meet all the bills regularly, things run smoothly. But when he begins to report "deficits", "balance due", etc., interest in the work all along begins to lag. Attendance upon the services begins to decrease; a spirit of general discouragement begins to be manifest; criticism here and there is heard. As a rule the final result is a change of pastors. After all there is probably more pastoral changes caused by the problem of "local finance" than by all other causes combined. If the average church would tithe and thus bring into God's house that which is "holy unto the Lord" the treasurer would seldom report a "deficit" or "balance due".

Tithing is a practical plan for local church finance. There is no other practical plan. It is said that no plan will work automatically. A few churches have tried the plan of tithing and without an exception have found it so practical that it does work AUTOMATICALLY.

Many a pastor is embarrassed financially. Some of them are preaching to churches in dire need of equipment. Pathetic appeals are made to the State Mission Board for help. Many members of those churches go right on robbing God of His tithe. In my judgment our State Mission Board ought not to pay anything on the salary of a pastor who does not preach and practice tithing. The Board ought to refuse financial assistance in building or enlarging a church house unless the majority of the members of that church pledge themselves to tithe. It is wrong to take money given by an honest man and so appropriate it as to indulge another man in his dishonesty and stinginess.

2. As to the Enterprises of Our Denominational Program. If Southern Baptists all tithed, the subscriptions to the 75 Million Campaign would have been paid in full. The Home and Foreign Mission Boards would be free from debt. Much needed equipment on the Foreign Mission fields would be provided. We could at once begin the erection of the greatly needed new buildings for our Seminary at Louisville, Kentucky. Our schools and colleges throughout the South could soon be equipped and endowed. Our Orphanages and Hospitals would be taken off the "beggar list". Every old worn-out preacher, or his widow, now in want, dependent on the cold charity of a covetous people, could be given the comfort which they so much deserve in this lonely evening-time of life. All this and more would be realized, if so many of our church members—some of them preachers, too—were not robbing God with unclean hands and covetous hearts.

We are talking, and preaching, and writing, and conferring about the next "program". Shall it be a "one year program", or a "five year program"? How often shall we make a "campaign" or a "drive"? are some of the questions we are asking each other. May God help us and forgive the hardness of our hearts. All these "campaigns", and "programs", and "drives", and "special collections" are extra-scriptural. God is doing the best He can with us and through us. Yet He is still suffering many things to be so because of the hardness of hearts.

If Southern Baptist preachers as a class had a conviction that the tenth is "holy unto the Lord"; and if they would preach, preach persistently for the next fifteen years that there is a Bible plan for church finance, and that a man who does not make God's plan his plan is dishonest and is robbing God, the question of "campaigns" and "drives" would be solved for the next 100 years.

3. As to Material Prosperity. "Bring ye all the tithes into the storehouse, that there may be

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But the objection is offered that this is in the Old Testament, and therefore a part of the Old Dispensation. Let the objector remember that tithing was recognized as a principle and practiced as such more than 400 years before Moses. Abraham, of whom the scripture saith "Abraham believed God and it was counted to him for righteousness", recognized the tenth as God's and paid it. The principle of tithing was recognized by "the law and the prophets". Jesus, who said "the law and the prophets were until John" also said that the tithe ought not to be left unpaid. (Matt. 23:23.)

He who tithes simply that he may have material prosperity does not tithe at all because his motive is wrong. But he who tithes because he is honest, and because he recognizes lovingly his stewardship and God's ownership, is certain to be blessed with material prosperity. Such, so far as I know, is true without a single exception.

Last Spring many of our people said, "We cannot pay our Campaign pledges." Crops were planted. Dry weather came in some sections. Boll weevils and July rains came in others. We might have expected the last report, by the government's agricultural bureau, as to the condition of the cotton crop in the South.

The same God, who promises eternal life to those who trust His Son as a personal Savior, promises material prosperity to those who recognizing their stewardship and His ownership, bring "all the tithes into the storehouse". On this point God challenges us to test Him. But just so long as men rob God, they may expect the devourer to destroy the fruits of the ground, and the cotton to cast her fruit before the time in the field.

### THE TREASURY

"Jesus sat over against the treasury and beheld how the people cast money into the treasury" (Matt. 12:41).

By O. E. Bryan, D.D.

Jesus was interested in the treasury of the temple and the giving of the people. He had established a treasury in his own immediate program. As Lord of that treasury he still observes and measures every individual's gift. He knows the motives, the ability and the spirit of every one who gives. His piercing eye from His throne of glory is fastened upon all of us when we bring our offerings to the treasury. What will Jesus think of our offerings is a question for us to consider.

In the organization of the twelve apostles, the nucleus of the first church, there was a treasury. That Jesus was director of that treasury is clearly implied in the New Testament. Judas Iscariot was the treasurer of the first Christian organization, but the Lord himself was the director of finances. John says concerning Judas: "This he said not that he cared for the poor but because he was a thief and had the bag and bare what was put therein." (John 12:6.) Again John says: "After the sop Satan entered into him. Then said Jesus unto him, that thou doest do quickly. Now no man at the table knew for what intent he spake this unto him, for some of them thought because Judas had the bag that Jesus had said unto him, buy these things we have need of against the feast, or that he should give something to the poor." (John 13:27-29.) Three things seem clear to us in the above scriptures: First, Jesus was recognized by the apostles as director of the bag, purse or budget, and its contents; second, that he was accustomed to give direction concerning expenditures for the

current needs of the disciples; third, that he was accustomed also to give orders for relief to the poor out of the unified treasury or bag. The above mentioned current needs of the apostles and needs of the poor include in embryo all of the educational, missionary and benevolent interests to which the church contributes today. The apostles represented the transient training school that was also missionary in its activities. No greater preparation has ever marked any school than was manifest in this group under the great teacher, and no greater missionary activities have ever been recorded than were accomplished by the apostles and disciples of Jesus. All of the benevolent interests are represented in the ministry to the poor. The Master's work was preaching, teaching and healing, together with the feeding of the poor in a crisis. This first budget was used for both local needs and outside missionary and benevolent interests. There is no record where Jesus ever asked for a public collection. The Holy Spirit did not record the methods of providing for this first budget, yet the method is clearly implied in other New Testament scriptures. In the very first organization of Christianity some of the funds were diverted, but woe unto that man who misused his Lord's money. The tragic end of Judas Iscariot should be a warning to every one who handles church and denominational finances.

The first church at Jerusalem after the ascension of our Lord and the baptism of the Holy Spirit had a treasury corresponding in principle to the one that Jesus inaugurated in the first small group of his followers. "For as many as were possessors of lands or houses, sold them and brought the price of the things that were sold and laid them down at the apostles' feet." Both Moses and Ananias brought their gifts and laid them at the apostles' feet. Simon Peter seems to have been the spokesman in matters concerning the treasury, after the death of Judas Iscariot, until the dispersion of the first church. "A distribution was made unto every man according as he had need". The early Christians seem to have followed the idea that my brother's need is the measure of my gift. In that age of unspeakable persecution, the needs of the Christians were imperative, while the response of the brotherhood was voluntarily and gladly given for Christ's sake.

Furthermore, the churches established by Paul and other apostles and disciples had a church treasury. Paul writes to the Corinthians, "On the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come". Paul declares that he had given this same instruction to the churches of Macedonia and the churches of Galatia. These New Testament churches were of the same faith and order and were organized after the pattern given in the first church of Jerusalem as to doctrine, government and ordinances, together with the missionary spirit and methods. A budgetary principle of the church treasuries runs like a thread through these New Testament churches. Nowhere in the New Testament do we have any account of high pressure collections or appeals for money other than appeals for regular and systematic giving, which appeals were in hearty accord with the principles of the Old Testament along the lines of giving.

A man has no more right to do as he pleases regarding the finances of the Kingdom than he has to do as he pleases in regard to the faith of the Kingdom. God's people need a scriptural conscience on the money question. "Why call ye me Lord, and do not the things that I command you?"

"Christian Stewardship means that we belong to God. We are his every moment of our lives. Our brains are to think for him; our hearts are to love for him; our eyes to see the things of his kingdom; our feet to move about his business; our hands to labor for his cause."

"The resources of God are promised only to those who undertake the program of God."

It has been said that "acquisition makes the money; distribution makes the man. Distribution without acquisition dissipates the money; acquisition without distribution dissipates the man."

"The world has thought about the spending of money as something which concerned only the man who had made it; stewardship makes the disbursing of money as fully a religious duty as praying or reading our Bibles."

"One of the burning questions of today is the struggle between labor and capital, between employers and employees. These things will never be settled until men learn to think unselfishly about money, and they will never do this until they learn to do it as stewards of God."

"Stewardship says that the child of God has no right to squander money on costly jewelry, extravagant motor cars, fashionable entertainments, and lavish display of expensive clothing while millions of his fellows are in need; and while millions more, for whom Christ died, famish for the bread of life."

Jno. D. Rockefeller, when but eight years of age and earning ten cents a day, commenced to put aside one tenth to give. In his Reminiscences he says that he counts it one of the greatest blessings of his life that he had been taught in his home to give regularly and proportionately out of his earnings from the first.

When the steward recognizes that the value in his possession is indeed a trust, two thoughts form themselves in his mind. Honor says, "Acknowledge it," and fidelity says, "Administer it." The man who acknowledges this truth by paying one-tenth of his increase to the Lord, will be pretty apt to administer the nine-tenths to the glory of God.

"Christian Stewardship is acknowledging God as the rightful owner of ourselves and all which we call ours, and that all that we are and have is to be used under his direction and for his glory."

"No person has a right to endow another to spend his life in indolence. But that is what many Christian parents are doing. They have the silly idea that they do not want their children to work as they have had to do. This is the sheerest folly. All that kept most of them from ruin is the fact that they were faced with the necessity for work. When a parent has so endowed a child that work is no longer necessary, he has in the vast majority of cases given that child a through ticket to perdition."

"Work", as Henry Drummond said on the death of his friend Jno. Ewing, of Melbourne, "is given man, not only, nor so much, perhaps because the world needs it, but because the workmen need it. Men make work, but work makes men. An office is not merely a place for making money; it is a place for making men. A workshop is not a place for making machinery only; it is a place for making souls, for filling in the working virtues of one's life; for turning out honest, modest, and good-natured men."

"At the present time when wealth is increasing at such an unusual rate the Christians of this country need to be saved from the awful danger of unconsecrated wealth. Thousands of church members are ruining themselves and wrecking the lives of their children by the way in which they are spending their money. Christian Stewardship will teach the rich church member that he has no right to spend more money upon himself and family than is required to keep them in best condition for usefulness in the kingdom of God."

## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

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### BELLEAU WOOD AND CHATTEAU THIERY

Five of us took a trip today to the battle field of Belleau Wood and Chatteau Thiery. It was an eight hour trip in a fast car. These were names made familiar by the reading of the daily papers five years ago and made famous by the Second and Third Divisions of American troops, who here drove the Germans back through the fields and woods, over barbed wire entanglements and every kind of defense for which the Germans had such ingenuity.

Eighteen miles out we came to the village of Claye, which the outposts of the German army reached in September, 1914. This was the closest they ever got to Paris. Thirty miles out we came to the village of Meaux, where the headquarters of one division of the German army was established for a week. They were driven back by the French because they were threatened with being cut off from the rest of the army. These places and events have had for me heretofore a misty, hazy existence, being hardly more than names, but they began today to stand out in relief. It is like getting a focus with a telescope on an object that has been seen only in dim outline.

It is a beautiful country all the way out, hills and valleys covered with growing crops, or with shocks of wheat and other grain which is now being harvested. The crops here, as in Germany, are excellent, and the Lord is helping the people to cover up the scars of war and forget the terrible suffering and loss they have sustained, by covering the earth with a rich harvest blanket, and by keeping them busy with the toil of gathering the grain. We saw every method of harvesting: a man with a scythe cutting it down, a one horse reaper, a three horse reaper, a four ox reaper, and a traction engine drawing a big reaper. I was told the machines were all of American manufacture. The road is fine all the way, being of stone and asphalt. We stopped a few minutes at Meaux to go into the cathedral, which of course does not compare with those in Paris and Cologne. I noticed for the first time that the saints carved in stone on the exterior walls of the church were headless, and was told that this was quite common in France, that they had been beheaded by the revolutionists in 1793. It didn't seem to hurt them, as they are still standing. On the trip the day before we were shown a "saint" who had walked off with his head in his hands after it had been cut off. If you don't believe that, you will be turned out of the Catholic church.

But back to my story. I confess that my heart beat faster when the guide began to tell us: This is where the fighting started; the Americans were on this hill and fought across this field. The ruins of houses destroyed by German shells began to appear, but in the majority of cases you would see new tile roofs on the houses and patched or replaced walls. But there were many ruins staring at us out of hollow eyes like the skull of a skeleton.

We drew up at a village called Lucy le Bogage, where houses were still in ruins, and the old

church was torn to fragments. The roof was all gone, parts of the wall and tower also, the picture of desolation. Strange to say, however, some poppies were blooming on the top of the remains of the old tower, some forty feet above us, and a dove was posing among the poppies. A few children were playing among the few houses, but the grown people were all out at work in the fields, for the people do not live on the farms but in the villages. We were so busy looking around that we did not at first look down on the ground. But when we did we saw bullets scattered by the hundreds or probably thousands all in the dust and sand and ruins. They were genuine American bullets, small and made apparently of copper. I picked up a handful of them for souvenirs right by the memorial to the American soldiers. I also got a piece of the terra cotta roof of the old church and a fragment of a German shell, which probably destroyed it, to be used as paper weights. The memorial to our soldiers is a pile of stone such as Jacob and Laban made, only this one is put together and plastered over with cement, having on it a large bronze star, on which is the inscription:

Second Division  
American  
June 1, 1918

This is where the battle of Belleau Wood started and it lasted for about three weeks, while the Americans were pushing the Germans back. I put my hand reverently on the memorial, and pray God that it may never again be necessary for our boys, or those of future generations to go through this crucible. After leaving this village we passed a French and German cemetery on the road. The French graves are marked with a white cross, and the Germans with a black cross. We remarked that in this place the black crosses are more numerous.

But soon we came to the cemetery where the bodies of our American boys are buried, those who were killed in Belleau Wood. There are 2,166 bodies here now, and 1,400 have been shipped from here to the States. They still find bodies about here of those who were killed and reported missing. They day before we were there a body was found in a shell hole. Every effort is made to identify them from the metal tag which they wore, and from a chart of their teeth which was preserved. We walked silently among the white crosses which mark their graves. The name and regiment are on each cross. We gathered a few poppies growing there and also some seed of the poppies to take home with us and plant. It is a beautiful place lying under a great hill, in a semi-circle, with the United States flag floating in the midst of them. At present the flag is lowered half way of the staff because of the death of President Harding. The River Marne flows a short distance away, the bridge over it being in sight, and the village of Belleau lying on its banks. Beyond the winding river the hills rise and retreat till they fade into the blue of the sky. There are six American cemeteries in France for our soldiers who died in the war, the largest, they tell us being in the Argonne. This one at Belleau Wood with a part of the battle field belongs to an American Association who have become responsible for its upkeep and control. The guide who went with us is a young Frenchman who was in America when the war began in 1914, came back to France and fought through the war. He was wounded three times. He showed me one of his souvenirs, a scar in the front of his body where the bullet went in, passing clean through. We registered our names at the office, but did not see the names of any from our part of the country, though most of them were from somewhere in the United States.

Here again overlooking the cemetery is another monument to the soldiers similar to the first we saw, except it has June 26 where the other has June 1st. Here are three captured cannons of the Germans and the machines they used for throwing liquid fire. In the office are many relics, among them a helmet with a bullet hole through it taken from the body of a soldier.

From here we went on to Chatteau Thiery, where it is said the American troops were first engaged. It is a village of a few thousand people now pursuing the even tenor of their way, but without the gaiety which is said to characterize the French. We took lunch at the Hotel de Cygn (Swan), which we cannot recommend in the highest terms, though said to be the best, if not the only one, in town. Some of the brethren thought it had one thing in its favor above all the places we have stopped at: they didn't have fish on the table. I can say that everywhere we have been the people have had awfully good luck a-fishing. Here we scattered out for a while, looking for small souvenirs, and some went up on the high hill where the original chateau was built, but which was destroyed long ago. Only a pile of runis is there now. This village is on the Marne also, which we crossed several times today. We were shown places where bridges had been blown up first by one army and then another in the late war.

On the principal street of the village running parallel with the river is a "Memorial to the Heroic Dead of the Third Division, United States Army." That is the inscription. Also the quotation from 1 Cor. 15, "Death is swallowed up in victory." On the wings of the monument are the names of the battles in which they fought (the Third Division), such as Vesle, Aug. 4-10; St. Mihiel, Sept. 12-16; Meuse Argonne, Sept. 20-Oct. 27, etc. The monument consists of a wide floor or plaza of stone on which are erected two stone pillars and walls or wings making a semi-circle. We had put in a good day and were satisfied. At three o'clock we started back, and someone having offended our chauffeur, he "burnt the wind" from there to Paris.

### SUNDAY IN PARIS

We had looked up the location of the churches that would be suitable for us to attend, and found that the largest Baptist church had services in the afternoon and an "American church" at eleven in the forenoon. There seems to be two "American" churches, one an Episcopal and the other apparently Congregational. We chose the latter. So Dr. Wood and I struck out afoot after getting directions. It must be nearly if not quite two miles, down the Champs Elysees most of the way. It was a delightful walk in the sun, but a little warm before we finished. When we had gone a good way, to make sure we were going in the right direction, I stopped a woman who was selling another some vegetables, all on a Sunday morning, and showed her on a card the name of the street we were looking for. The one who was making the purchase told us in good English where the street was. We resumed our journey and she continued her purchases.

We arrived at the church door and were ushered in just as the organ started. It is a very comfortable church, much like a church in America, with upholstered pews and seating something like 400 or less. It was probably half full. The pulpit is high up and entered by a stairway with a door or gate at the top of the steps. The preacher, a comparatively young man, came out dressed in a black gown, but did not go through the bobbing up and down that gowned ecclesiastics generally do. The choir was at the back of the church in a gallery to be heard and not seen. At least, I did not turn around to see them. The windows of the church are pretty, but not so elaborate as in the cathedrals. On each side of the pulpit was a cluster of flags, French and American, all of them furled, and the American flags tipped with crepe on account of the death of President Harding. We were given the church bulletin with the program of service and church notices. On this was a brief tribute to President Harding put in a black border. The preacher made mention of him in his prayer, requesting the favor of God on his family and the nation. He also made announcement of a special musical service at another church in the city, on next

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Friday, the day President Harding is to be buried.

At the beginning of the service was a responsive reading provided on the program, the doxology, the Lord's Prayer in concert, anthem, scripture reading from what I took to be Moffatt's translation. He read from Luke 9. He didn't say Saint Luke. The sermon was twenty minutes long and was a disappointment. The preacher was fastidious in his pronunciation, faultless in his diction, deliberate and unimpassioned in his manner. He had read the account of the transfiguration, but took no text. He had recently been in the mountains of Switzerland and talked about them and drew lessons from mountain climbing. There were three of these (as usual with preachers); first, that the highest mountain had not been climbed yet, and hence a lesson in humility and ambition; second, mountains are climbed by people together and not separately, hence the lesson of mutual dependence; third, accidents are common not on the most dangerous places, but where we think that there is no danger. It was a little bloodless, spineless, boneless sermon that would not hurt anybody nor heal any soul. How many preachers alas are missing a glorious opportunity to preach the gospel of redemption. The only time he mentioned Jesus in his sermon was in a sentence or two at the end when he used the "Christ of the Andes" as an illustration. They observed the Lord's Supper at the close of the service just as Baptists do, but it wasn't our time to participate. We walked back home, feeling that Paris could never be saved with rose water.

In the afternoon five of us got a taxi for six cents each, including tips, and drove about three miles to a Baptist church. The service was to be at a quarter past two, and we were a little ahead of time. We walked into an empty room which would hold probably 200 people, including the gallery. It is a bare room with very simple furnishings. The entrance does not have the appearance of a church. It is evident that these brethren are not strong in numbers. We were told that the membership is 225 and that there are three other Baptist churches in the city with a very small membership. There seemed to be a prayer meeting or Sunday School in progress in another room, but in a little while the pastor and people came in. They greeted us very warmly and asked me to make a talk to his people after he had preached. I had never spoken through an interpreter before, and make my remarks very brief, and then introduced the other Americans, fourteen in all. Another group of Southern Baptists with the Armstrong party had come in. Each one had a few words to say, all of which seemed to be appreciated after being interpreted.

The pastor's name is Vincent. He had lost a son in the war, and two others of his name also had been killed whose names were on a memorial tablet on the wall. One of his sons had studied in America and is now a surgeon in the army in the Ruhr Valley. Our hearts went out to these people in their struggle to maintain the true gospel against great odds and in their efforts to save a very wicked and godless city. It did not seem to us that they are making very good headway. Of course we only attended one service and do not know how much work they are doing. But we were struck with the fact that there was not a child in the congregation, nobody under eighteen years of age, only a few around twenty and the rest of them from forty on up. We could not understand the preacher's message as it was to his own people in French. But things did not look very hopeful. We shall pray for them, and ask that you too will remember them in your prayers.

Every dollar we give strikes an immortal chord and sings an eternal song. "I was hungered, and ye gave me meat; thirsty, and ye gave me drink; naked, and ye clothed me; sick, and ye visited me; in prison and ye came unto me; a stranger and ye took me in."

"To lose money ill," says Ruskin, "is indeed often a crime, but to get it ill is a worse one, and to spend it ill is worst of all."

And they fell down and worshipped him; and opening their treasures they offered unto Him gifts, gold and frankincense and Myrrh. Matt. 2:11. Worship without a gift is poor and empty.

"Honor the Lord with thy substance" implies that there is a God-honoring proportion, and there cannot be the slightest argument advanced to show that that proportion may be less than ten per cent.

Many of us who have boasted and prided ourselves upon being doctrinal and orthodox have seemingly never discovered that there is a Bible doctrine concerning money, and there is a financial orthodoxy that is just as real as any other sort.

The tithe, as a conscientious beginning, leads on to the larger thing. The way beyond the alphabet is through the alphabet; and the way beyond the tenth is through the tenth. God has so used it in the development of thousands of lives.

Nothing is needed more just now than that believers everywhere should KNOW just what God says on the subject of giving; and when they do know there is abundant reason for believing that a large majority of them will not hesitate TO DO what THEY KNOW to be God's will.

Dr. Theodore L. Cuyler used to say, "What a young man earns in the day goes into his pocket; but what he spends in the evening goes into his character." The spender, then, may discover what manner of man he is by seeing for what his money is spent.

"But thou shalt remember the Lord thy God; for it is He that giveth thee power to get wealth." Let us breathe the sentiment of David's loyal heart when he said, "But who am I, and what is my people, that we should be able to offer so willingly? For all things come of Thee, and of Thine own have we given Thee."

It is said that a boy who was to personate a shining cherub in a play, on being covered with a coating of gold leaf, which entirely closed the pores of his skin, died in consequence, before relief could be afforded. Woe unto the Christian who gets so gold-leaved over by his wealth that the pores of his sympathy are shut and the outgoings of his charity are restrained! He is thenceforth dead spiritually, though he may have a name to live.

"The silk and wool which clothes us was patiently elaborated by worm or sheep, and is its cast-off garment reconstructed to suit our requirement. The simple prayer, 'Give us this day our daily bread,' requires for its physical fulfillment that our tables be supplied with productions from the mineral, vegetable, and animal kingdoms, gathered from every clime, and in the production or transportation of which have been utilized the operation of every law of life, every principle of chemistry and physics, every form of mechanical device, the stored energy of unnumbered ages, the constructive thought, experimentation, and co-operation of thousands of men, and the invested billions of dollars which make possible the maintenance of the material accessories of civilization. Whatever his accumulations, no man has originated a new force or created a new element."

Likewise in the production of even the commonest article of daily use:

"Back of the loaf is the snowy flour,  
And back of the flour the mill  
And back of the mill are the wheat and the shower  
And the sun and the Father's will."

"Opportunity with ability makes duty."

"Give, not from the top of your purse, but from the bottom of your heart."

"I will place no value on anything I have or may possess, except in relation to the kingdom of Christ."

"Make your offerings according to your income, or the Lord may make your income according to your offerings."

"Be not conformed to this world" is an inspired command and applies to the Christian's use of money as much as to anything.

"Lay not up for yourselves treasures upon the earth, where moth and rust do corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven" (Matt. 6:19,20).

"My father is rich in houses and lands; He holdeth the wealth of the world in his hands; Of rubies and diamonds, of silver and gold, His coffers are full, he hath riches untold."

The question to be decided about money is not how much of my money shall I give to the Lord, but how much of the Lord's money temporarily in my possession shall I keep for myself.

Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy and faith; but these ye ought to have done and not to have left the other undone (Matt. 23:23).

Dr. Gambrell said, "Whether tithing is a matter of law under the dispensation of grace need not be discussed. I will dismiss all that with the statement that it is not thinkable, from the standpoint of the Cross, that any one would give less under grace than the Jews gave under the law."

Mr. Gladstone wrote thus to his son, who was then in Oxford University: "It is desirable that the tenth of our means be dedicated to God, and it tends to bring a blessing on the rest. No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance."

We are not under law but under grace. Shall we refuse to do God's will because we are not under law but under grace? God forbid. Let us gratefully be all the more eager and determined to do his will. That is the reason a Christian wants to give the tenth of his income, to the Lord. The obligation is not one of law imposed upon us from without but of grace that prompts and impells us from within. God's "thou shalt" has been transmuted into "I will". The law says: "Cursed is every one who continueth not in all things which are written in the book of the law to do them." The gospel says, "I delight to do thy will, O God".

Remember the words of the Lord Jesus, that he himself said:

It is more blessed to give than to receive (Acts 20:35).

God so loved . . . that he gave (John 3:16).

God loveth a cheerful (gleeful) giver (2 Cor. 9:7).

He that giveth, let him do it with liberality (Rom. 12:8).

He sat down over against the treasury, and beheld how the multitude cast money into the treasury (Mark 12:41).

He that hath pity upon the poor lendeth unto Jehovah, and his good deed will he pay him again (Prov. 19:17).

Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom (Luke 6:38).

## "RELATION OF THE STEWARDSHIP OF MONEY TO THE STEWARDSHIP OF LIFE"

By A. F. O'Kelley, Hazlehurst

The subject is virtually a question. What is the relation of the stewardship of money to the stewardship of life? As stewardship of life is the standard of reference in the sentence we naturally consider that first. If we seek to know what relation the stewardship of money sustains to the stewardship of life, we must first inquire what the stewardship of life is.

### Stewardship of Life

The stewardship of life is fundamental. In the last analysis it comprehends every phase of the doctrine of Christian stewardship. What are the underlying principles of this stewardship? Let us notice first what these principles are on the Godward side.

1. The sovereignty of God in creation and providence. We belong to God by right of creation and preservation. We have our being through the creative energy and life-breathing power of God. It is in Him that we live and move and have our being. He is the creator and sustainer of life. The creature owes every thing to the Creator and Preserver. Life is a sacred trust from God. We are trustees or stewards of this trust. We are under obligation, therefore, to minister this trust, to live our lives, and to serve with our lives, not according to our own wills, but according to His will who gave and sustains life.

2. The sovereignty of Christ in redemption. The doctrine of Christian stewardship rests not only upon the sovereignty of God in creation but also upon the lordship of Christ in redemption. After we had rejected the sovereignty of God, so far as we can do so, through sin, He did not abandon us to our choice but in infinite compassion and love gave his only begotten Son to be our Savior. Christ voluntarily paid the price of our redemption, even his own blood. Hence Paul says, "Ye are not your own, ye were bought with a price". We are Christ's by redeeming grace and love. The life we have from God in Christ is not only a free gift but is also a sacred trust. While Christ said, "I am the light of the world", he also said to his disciples, "Ye are the light of the world". The stewardship of life is more obligatory upon the Christian than upon the ungodly because Jesus Christ is our Savior and Lord. We have received that which was intended not alone for ourselves but for others. Christians are stewards of the manifold grace of God. The new life in Christ should be given to the faithful ministry of this grace.

3. But once more, upon the divine side, the doctrine of the stewardship of life rests upon the regenerating work of the Holy Spirit and his indwelling and endowment for service. It is the Holy Spirit who takes of the things of Christ and shows them unto us. He makes effective in our personal salvation the atoning merit of Christ. After the supreme expression of God's love in the gift of the Son and after the infinite sacrifice of Christ in our behalf still none of us would be saved without the convicting and regenerating power of the Holy Spirit. The Holy Spirit is sovereign in regeneration. His residence in human hearts is to empower for service and guide into the way of all truth. Since we have eternal life through the quickening of the Spirit and since his indwelling is meant to give direction and power to our lives in service to Christ we have another reason on the divine side for the stewardship of life. The sovereignty of God in creation, the lordship of Christ in redemption, the efficacious ministry of the Holy Spirit place the believer in Christ under the inescapable obligation of the stewardship of life.

Let us notice in the next place what are the underlying principles of the stewardship of life on the human side.

1. The voluntary action of the soul of man in making personal choice of Christ as Savior. We came into a saved state through the free choice

of our own wills. The very genius of an experience of grace commits us to the doctrine of the stewardship of life. We are His not only through the sovereign grace of God but also by the free choice of our wills.

2. In our surrender to Christ we not only accept Him as Savior but also acknowledge Him as Lord. We cannot take Christ as Lord without assuming the obligations involved in the stewardship of life. In the very act we pledge ourselves His servants. We are not forced to be His servants. We voluntarily choose His service and in doing so find our only true freedom.

The stewardship of life rests upon the twin pillars of the sovereignty of the triune God and the free action of the will of man.

### Stewardship of Money

What is money? A correct answer to this question is necessary in the interpretation of the doctrine of the stewardship of money.

Passing by the usual commercial terms the simplest and most fundamental conception of money is that it is stored up human energy or saved up human labor. Back of every dollar is man's labor of brawn or brain or both. If you didn't labor for the money you have, somebody else did.

Money is not filthy lucre per se and the Bible does not say it is. Where it is so named in the Bible or where it is such in the possession of men today it is so because lusted after by filthy minds and hearts or gotten and used by filthy hands. Money which is justly ours is a trust from God. "What hast thou which thou didst not receive?" Some one has estimated that man's labor is directly responsible for only five per cent of his wealth. The remaining ninety-five per cent is the gift of God. And even our ability to labor is the gift of God.

With this conception of money the Christian is under solemn obligation to minister his money according to the will of God and not according to his own desires except as these desires are in harmony with the will of God. If we are the Lord's, all that we have is His. We are simply trustees of that which God has given us. It is a sin to waste money in luxurious living or sinful indulgence. Every honest man has a contempt for a trustee who misappropriates or wastes trust funds committed to him. Our money is a trust fund from God to be ministered in the service of His kingdom in the redemption of a lost world. We are guilty before God if we do not faithfully minister this stewardship to the glory of God and in the interest of the brotherhood of man.

We are prone to use superlatives on every occasion and at every stage of the world's history. But it does look like there is greater need today than ever in the history of Christianity for the practical application of the doctrine of the stewardship of money. There comes times in great battles when the advantage already gained must be pressed to further victory, else final victory is lost or else delayed or rendered more difficult of achievement. It is truer now than when Dr. Geo. W. McDaniel preached the Convention sermon on the subject at Nashville several years ago that Southern Baptists are at their Kadesh Barnea. We need to listen to the voices of the Calebs and Joshuas of today, yea to answer the call of God in the challenging cry of a ruined world and proceed in the strength which the enduring Spirit gives to conquer this world for Christ. How dare any Christian work at his own business and play at the Lord's work? "Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not?" "Seek ye first His kingdom and His righteousness". The world cries for the bread of life. Our volunteers, our noble young men and young women, challenge us to match their lives with our money.

### The Relationship

Little remains to be said here. The stewardship of life is the standard of comparison or reference in the statement of the subject. The discussion has also developed the fact that the stewardship of life is paramount. The relation of the

stewardship of money to the stewardship of life is one of subordination. But that does not mean that the stewardship of money is not important. It is vitally related to the stewardship of life and is necessary to the greatest efficiency in living service. The workers must be fed and clothed and given equipment for service. The place of money is to equip the workers. It can never take the place of the man power. The world will never be redeemed without the ministry of personal service and the ministry of intercession. But while it cannot take the place of human agents it is greatly needed to make their work more efficient. In fact it is needed to make their work possible, if they are to give themselves wholly to the work of the Lord.

The relation, then, of the stewardship of money to the stewardship of life is vital. The stewardship of money is the logical outgrowth of the stewardship of life. A worthy ministry of life results in a faithful ministry of our money.

## TITHING AND THE CHRISTIAN CONSCIENCE

By W. Rufus Beckett, Philadelphia, Miss.

Conscience is the faculty by which we distinguish between right and wrong—moral sense. This subject should make a strong appeal to Baptist people, whose history is written with the pen of steel and the blood of martyrs, who had a well developed conscience concerning: God's Word, Individualism, Religious Liberty, Baptism, and the Lord's Supper. Take, for instance, our conscience on the Inspiration of the Bible, compels us to accept every teaching of the Bible as a law for our conduct. I will, therefore, give you some of these explicit laws relative to Tithing:

### I—Tithing Is a Law

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's (Lev. 27:30): it is holy unto the Lord." Let us Baptists who claim that the Bible is inspired, and who guard baptism and the Lord's Supper at the expense of our lives, get the lesson that the tithe is also holy unto the Lord. Mark you, the Tithe is holy unto the Lord! You have as much right to take your bill of faith and sit down and write "50" or your account of love and make it "80" as you have to take God's law of the Tithe and say, "The crumbs which fall from the table of the gods—Appetite and Pleasure." Do you think God would sit down upon Sinai, resting His feet on Calvary, holding the law in His lap just to mock us? He will make the bridge so smooth and the way so plain that all may pass over safely.

### II—Tithing Is a Grace

"Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (2 Cor. 8:7). The apostle is writing about money and he gives it the dignity of a "grace" and puts it on the plane with faith and love, and illustrates the truth by Christ's gift of His riches to make us rich. God loved the world as revealed by His gift. We show the measure of our love for God and a lost world by the size of our gift, which may be small or great according to what we receive.

### III—Tithing Is a Connecting Link

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:13-14). Now, without any warping of the Scriptures to fit a theory, you are forced to recognize the subject of money here for the support of the Kingdom of God in both Testaments. Notice, "Even so hath the Lord ordained". He did not leave the matter in the hands of men. All who are able to write convincingly on the subject of Baptism, ought to have little trouble here in seeing that the Law of financing in the Old Testament was the Tithe, and if the New Testament plan of financing is "Even so" it must also be the Tithe, not left to

the discretion of the church, but **ordained** of God. For example, God has made a smooth way for the feet of O. T. graces to come to the N. T. pier without stumbling.

See the graces crossing in pairs: Faith and Utterance, Knowledge and Diligence, Love and Tithing! Or, we may state it another way: Behold faith, hope, and love; but the greatest of these is love!

Why should I enlarge upon this subject, since every quotation is from an inspired Bible? Therefore, since Tithing is a **grace** in the same class with faith, hope, and love; since it is a **law** ordained of God to finance His Kingdom, and since the apostle Paul by precept and example brings it over into the New Testament period, and declares it to be the **ordained** plan of God to sustain His work until the gospel is preached to every creature; I beg you to submit to the clear teaching of God's Word and practice this **grace** also, that you may have a clear CONSCIENCE.

### CHRISTIAN STEWARDSHIP

The doctrine of Christian stewardship grows out of the doctrine of divine ownership. A steward is one who administers that which belongs to another for the benefit of the owner. All that the Christian steward handles belongs to God. To His ancient people God said: "All the earth is mine" (Ex. 19:5). In one of his prayers of thanksgiving David said: "All that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted above all" (1 Chron. 20:11). In Psalms 24:1 we are told that "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." Paul in his first letter to the Corinthians (6:19-20) declares "Ye are not your own; for ye are bought with a price: therefore, glorify God in your body and spirit which are his." From these and many other such passages that might be cited we learn that this earth with all that it contains—its fields and its flowers, its business and its buildings, its silver and its gold and its cattle upon a thousand hills belong to God. That legal title which some men hold to a small part of this world which they claim as their own has upon it the signature of the previous possessor, but it does not have upon it the signature of the original and real owner—God. It guarantees protection under the laws of the state from the encroachment of a neighbor and grants the right of use, but it does not give to the present possessor the right to use it as he pleases without reference to the wishes of the Owner. The last one of us, however small or great may be our possessions, are but tenants upon God's estate and are accountable to Him for an honest division of the harvests.

The divine claim upon the earth and all things and beings therein is based upon His creation and His providence. He created, made, manages and preserves all things. But the Christian is His for an additional reason which Paul mentions in 1 Cor. 6:19-20. He has been "bought with a price." The word here rendered "bought" is the same word translated "redeemed" in Rev. 5:9. There we are told that the price paid for our redemption is nothing less than the blood of Christ. That which was lost from God's possession through man's sin has now been bought back by the blood of Christ and Christians are the ransomed of the Lord, His bond-servants. When we remember that the title of all human possessions, whether material, physical or mental, is vested in the soma (body) and pneuma (spirit) which Paul tells us belong to God, we can understand that He who owns the body and spirit also owns all things else that we possess. For instance, in another state an old gentleman who heaped and hoarded wealth for many years came consciously near the end and under the pressure of relatives decided to make a will. The services of a lawyer were secured, who, when he had finished the usual preamble of the will, asked: "Now, what disposition do you wish to make of your money and other property?" to which the dying man replied:

"Sir, I want you to so write that will that all I have shall still be mine when I am dead." The lawyer promptly told him that such a will was impossible and informed him that the moment he died he relinquished the title to all his earthly possessions. That was another way of saying that the title to all his possessions was vested in the body. God, who owns our bodies and spirits, therefore, owns all that is vested in them and He has the right to their control.

When we once settle the question of ownership the practice of stewardship becomes simple and easy. The one day out of seven religiously observed as a day of rest and worship is a recognition on the part of the Christian steward that all time belongs to God and is therefore sacred. The special dedication of certain gifts which we possess to definite service is also a recognition of the fact that all our gifts are His and should be used according to His will. The same is true with reference to the payment of the tithe. Most of the large business concerns of today are financed with borrowed money. Arrangements are made by which large sums of money are secured and for the use of the same the corporation pays at stated intervals a stipulated interest. The payment of that interest is a recognition of the fact that the capital upon which that institution does business belongs to another. Even so, the Christian who religiously honors God with the tithe recognizes in such a practice that the capital upon which he does business belongs to God; and, if he be a faithful steward, he will be just as careful to handle honorably and wisely the other nine-tenths as he is to honestly give God the one-tenth. Is not tithing, therefore, just as much Christian in this dispensation as it was Jewish under the earlier dispensation? The owner of all things remains the same. The purpose for which the tithe is to be used is also the same. (See 1 Cor. 9:7-14).

### Profitable Partnership

There are three elements in the production of wealth—capital, demand and labor. God furnishes the capital, society created the demand, and man bestows the labor. All of the natural and material resources necessary for production, including rain and sunshine, physical strength and mental powers, God provides. Under divine blessings human beings gather together into what we call society and a demand for the products of human labor is created. Man then comes in with his contribution of labor. But when we consider the fact that man's power to get wealth is of the Lord (Deut. 8:18; 1 Chron. 29:12) we see that man's interest in this divine and human partnership which we call stewardship is very small. He would be absolutely impotent without the capital which God furnishes him. Isolate him upon some island far separate from all other human beings and give to him all of the natural resources and physical and mental powers he needed, and what could he do toward making money? The gold he might discover in the earth would have no value apart from human society. Man, therefore, has no right to use his money without respect to God, under whose blessings he has made it, or without regard for his fellow man, who have made it possible for him to make it. God and his fellow man have had a large part in its accumulation and should share in its blessing. God requires one-tenth as man's recognition of His part in the partnership.

That such a partnership produces abundant temporal prosperity for the faithful steward is the assurance of the divine promises. A careful study of Proverbs 3:9-10; Malachi 3:10-12; Luke 6:38; 2 Cor. 9:6-8 and others reveals that fact. In his little book, "A Man and His Money," which every Christian should read, Dr. H. L. Winburn contends that the practice of stewardship with the tithe as "that organized principle upon which our spiritual response to the law of stewardship may express itself" is not only the spiritual method of financing the kingdom, but that it also involves certain fundamental principles which, when applied to business, guarantee prosperity for the

steward. Among these principles he cites strict accounting, confidence growing out of the sense of divine partnership, constant touch with the Senior partner through prayer, and optimistic aggression. These we know to be necessary in observing the tithe and have their value in business.

While this is true, we must not forget that the divine purpose for permitting us to live and labor with Him as His "fellow-workers" is not so much "more money" as it is "more man." If it were money and nothing more, God could turn the stones under our feet into gold. God is more concerned about character than He is about cash. If he can get us to recognize Him as our chief partner and to live according to the New Testament principles of stewardship, Christian character will be the result. The faithful steward who was given ten talents came back with his manhood so increased as to be capable of ruling over ten cities; while the unfaithful steward who buried his one talent came back so shriveled and diminished in character as not to be capable of handling the one talent longer.

### Practical Suggestions

(1) "All the tithes" should be brought to the house of the Lord on the first day of the week, the Lord's day, and there offered in an act of worship. Gifts to outside charity should not be taken from the tithe. The whole of it should go through and be administered by the church.

(2) The offering of the tithe along with other free will offerings should be made periodically, "Upon the first day of the week." The Christian who writes his check at the first of the month does well, but a greater blessing would be his if he would practice making his offerings weekly.

(3) The question of stewardship is a personal one. Every Christian, however young or small, is a steward under God and is personally responsible for that which he holds in trust. It is no more scriptural to pay by proxy than it is to pray by proxy. The father who pays for his family robs the members of his family of a privilege that is theirs and leaves them without that training which is most necessary for their future usefulness in the kingdom. Every child needs to be taught the sacredness of money and the practice of stewardship in youth will do much toward that end.

(4) If our people as a whole are to be led into the practice of tithing, the pastors must first set the example. Their preachments on the subject will amount to little if they be not an example to their respective flocks.

(5) A campaign of education and enlistment such as is contemplated by our Conservation Commission will go a long way toward accomplishing the desired end. Our people do not accept quickly anything that seems to be out of the ordinary, but when they are shown from the Word of God that it is the thing God wants done they have always proven themselves ready to do it. Our appeal in the proposed campaign must be to the written Word.

(6) Many pastors have found the organization of stewardship bands for studying the question and enlisting others in such study to be of great help. Tithing tracts furnished by the Layman, 35 North Dearborn street, Chicago, can be used by such bands to a very great advantage. "The Deacon's Daughter," by F. M. McConnell; "Training in Stewardship," by F. H. Leavell; "A Man and His Money," by H. L. Winburn; "Money Mad," by Dr. Courtland Myers, are among the less expensive books that can be used to a very great advantage.—Alabama Baptist.

"Behold, unto Jehovah thy God belongeth heaven and the heaven of heavens, the earth, with all that is therein" (Deut. 10:14). And lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth . . . thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth" (Deut. 8:17,18). This is no mere pious sentiment, but the actual fact.

# PROGRAM FOR WEEK OF PRAYER FOR STATE MISSIONS TO BE OBSERVED BY EACH W. M. U. SEPT. 30-OCT. 5, 1923

To All Pastors: Will you not preach a sermon on Sunday morning, September 30, on the theme: Stewardship and the 75 Million Campaign?

## Royal Ambassador Program

(To be given by the boys preferably on Sunday evening, September 30. However, each local society will fit the program to suit conditions.)

1. R. A. Song and Watchword.
2. Devotional—Exodus 17:8-13.

Things essential for Victory then are essential today.

- (1) Co-operative Prayer. (2) Sacrificial Service.

The State Board sends out its army of workers but there must ever be the strength of Aaron and Hur to support it. We are that force.

3. Chain of prayer for each of these three groups.

4. Paper—Brief history of our State Mission Work.

5. Phases of State Missions—Short talks on:

- (1) A Boy without a home—Orphanages.
- (2) A Boy sick abed—Hospitals.
- (3) A Man no longer a boy—Aged Ministers.
- (4) A Boy without Christ—Evangelism.
- (5) A Boy with Ambition—Christian Education.

6. Recitation, "Outside Our Door" (See Baptist Record of Sept. 6).

7. Talk on Campaign (by one in your church who can make the strongest appeal to boys).

8. Song, "Help Somebody Today". (Collection for State Missions.)

9. Recitation, "Your Work and Mine" (See Baptist Record of Sept. 6).

10. Talk by leader—Helping State Missions in our R. A. Chapters. (Stress need for every boy to seize opportunity for service in R. A. Boys make up our State and will some day be leaders.)

11. R. A. Booster Song (See Baptist Record of Sept. 6th).

12. Pledge: "We are Ambassadors for Christ", and as such we pledge ourselves to the uplift of our own State. We shall be loyal to our R. A. Chapter, to our church in all its undertakings for State Missions, and our government as it works for the uplift of humanity in Mississippi."

## W. M. S. Program. "Mississippi and Missions"

For Monday, October 1

Hymn, "Come Ye That Love the Lord".

Devotional, Mark 12:13-17 and Song of Solomon 1:6.

Hymn, America.

Talk, Christian Citizenship.

Prayer, Hymn.

Talk, Woman's Part in Missions—State, Home and Foreign.

Hymn, Come Women Wide Proclaim.

Prayer.

Talk, Our Slogan "A Dollar Each Quarter, From Each Mother and Daughter".

Discussion: Will we as members of this Church see to it that this Slogan is carried out until every Mother and Daughter has contributed to the Campaign?

Special Music.

Talk: Standing Midway as Stewards. (Remembering September as Organization, October as Cash Gathering, and November as Stewardship Months.) Are we as a local Society faithful?

Closing with chain of prayers.

## W. M. S. Program. "Our Hospitals"

For Tuesday, October 2

Hymn, Come Thou Almighty King.

Scripture, James 5:13-16.

Repeating of Slogan: Matt. 9:35—"Jesus went about teaching, preaching and healing".

Prayer for all Christian Teachers.

Prayer for all Christian Preachers.

Prayer for all Christian Physicians and Nurses.

Talk, "Our Hospital at Jackson".

Hymn, "How Firm a Foundation".

Repeating of Watchword: 2 Cor. 5:5.

Talk, Personal Service through Ministry to Sick.

Repeating Slogan: Matt. 9:35.

Talk, "Our Hospitals as a Training School for Nurses".

Discussion:

- (1) Our Nurses' Home.
- (2) Religious Training.
- (3) Why have a matron or Mother for Nurses.
- (4) Do Nurses need social training?
- (5) What is your ideal trained nurse?
- (6) The Woman's Auxiliary of the Mississippi Baptist Hospital.

Hymn, Help Somebody Today.

Talk, Baptist Memorial Hospital (See Minutes 1922, Page 96).

Repeat Slogan, Matt. 9:35.

Closing Prayer.

## W. M. S. Program. "Christian Education"

For Wednesday, October 3

Hymn, Come Women Wide Proclaim.

Scripture: Mark 8:27-31, Luke 21:37-38, Matt. 18:20.

Prayer by Leader.

Roll Call, Each member answer with current event on Christian Education.

Talk, How a Christian can better serve by having a Christian Education.

Prayer, Led by four members for each of our State Denominational Schools.

Hymn, We'll Work 'Till Jesus Comes.

Discussion: In what way can we most practically help our colleges? (Make this a round table discussion.)

Prayer, That God will put it into the hearts of our men and women of wealth to endow our Colleges.

Closing Hymn.

## G. A. and Y. W. A. Program

(To be given by the girls preferably on Wednesday evening. However, each local society will fit the program to suit local conditions.)

Song, "O Zion Haste"—Repeat Watchword.

Devotional, Exodus 17:8-13. Suggested development:

- (1) Our preachers, missionaries, field workers, etc., are our soldiers.

- (2) Our State Board Leaders have Moses' responsibility.

- (3) That leaves all the rest to take place of Aaron and Hur.

- (4) Victory through prevailing prayer.

Prayer, By three members for:

- (1) Ministers, missionaries, Sunday School, B. Y. P. U., and W. M. U. workers in local churches.

- (2) Secretaries of all our convention Boards with their co-workers, District and Associational leaders.

- (3) That all Mississippi Baptists may be more loyal to Baptist work and workers of our State.

Talk (or paper), on "What Mississippi Baptists are doing for her Orphanages, Foreigners, Negroes, and her sick" (by Y. W. A. girl).

Song, Our State for Christ. See Baptist Record of Sept. 6.

Talk (or paper), "What Mississippi Baptists are doing for State, Home and Foreign Missions and Christian Education.

Volunteer Prayers for all this work led by G. A. Leader.

Reading, "Giving Yet Receiving", by a G. A. See Baptist Record issue for Sept. 6.

Prayer for Campaign in Mississippi.

Items of interest from Columbia Convention given by Y. W. A. Leader (Minutes of W. M. U. Convention).

Prayer, for W. M. U. work of State.

Contest—Why I belong to a Y. W. A. or G. A. (Each member with pencil and paper write twenty-five words on above subject. Judges select the best answer and send to Miss Traylor. Answers and best answer in State will be published in Baptist Record.)

Talk—Enlargement and enlistment in heart of every Auxiliary member. By W. M. S. President.

Song, "I Gave My Life for Thee". Offering taken.

Consecration service—How many will double their pledges? How many will pay their one dollar per quarter extra?

Prayer of rededication to State interest of Campaign.

## W. M. S. Program. Orphanage

For Thursday, October 4

Hymn, "What a Friend We Have in Jesus".

Devotional, Matt. 25:31-46, James 1:27.

Prayer, For State wide interest in our Orphanage.

Talk, "Immediate Needs of the Orphanage".

Prayer, For these little ones and those in change.

Talk, "How this society can help".

Song, "I Am Thine, O Lord".

Talk, "What Is My Responsibility", "In-As-Much".

For Meditation:

- (1) When you went to Jackson did you visit the Orphanage?

- (2) How many children are there?

- (3) Has your society ever gathered all the names, age and sex and remember them personally at Christmas?

- (4) Does your society ever sew for these little ones?

- (5) Will you plan to do something in a special way on Thanksgiving?

- (6) What per cent of your Campaign pledge goes to the Orphanage?

- (7) Are you doing your best to pay this pledge that these little ones may have their part?

Prayer that we may be willing to sacrifice and redeem our pledge.

Stress Slogan: "One Dollar Each Quarter from Each Mother and Daughter".

Closing with Watchword, 2 Cor. 5:5.

## Sunbeam Program

(To be given any day during the Week where best suited to local conditions.)

Song, America.

Scripture, Acts 1:8,9. (A map talk by President of Sunbeams, showing that Jerusalem here means for us to witness for Him in our community; Judea our own State; Samaria our Home Mission Field.)

Leader: Whom in our community or city should we teach?

Response, By all the children: Deut. 31:12.

Song, Bring Them In.

Sentence Prayers for our Community.

Reading, "Christ has no hands". (See Baptist Record of Sept. 6.)

Leader: When we give money for State Missions whom are we helping? (Have children name Hospitals, Orphanage, aged minister, etc.)

Leader: Should we help people of other nationalities in our State?

Response: Romans 10:12,13.

Prayer: Lead children to pray for all state workers.

Reading: "The Fields are all White". (See Baptist Record of Sept. 6.)

Offering.

Song: "Help Somebody Today."

## W. M. S. Program. "Ministerial Relief"

For Friday, October 5

Hymn, Help Somebody Today.

Scripture lesson, Jos. 23:1-2.

Prayer, For the Heroes of the Cross.

Repeat our Watchword in Unison.

Hymn, "Higher Ground."

Roll Call—Let each member give the name of some aged minister.

Talk, Our Veterans—A tribute and a plea. See Baptist Record issue of Sept. 6.

Prayer, That the W. M. U. and Auxiliaries may be faithful to their pledges.

Repeat in unison our Slogan.

Talk, Our Duty to the Training Camp (Ministerial Students).

Hymn, Onward Christian Soldiers.

Talk, Old in Service. See Baptist Record September 6.

Prayer, That every Baptist may feel their responsibility to these Old Heroes.

Reading, Old and Worn Out. See Baptist Record September 6.

Discussion: Shall Our Society send Box to Students and Aged Ministers?

Hymn, "Blest Be the Tie That Binds."

## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### B-back Y-our P-rogram U-p

Your program is the program that Southern Baptists have adopted and it is a worthy program. We want therefore to put everything we have into the program and make it go. Here is the program for the next few months, and we are looking to B. Y. P. U.ers for a full co-operation:

**September—Organization month.** A representative for the B. Y. P. U. department has been chosen in each association and we feel sure this representative is going to co-operate with the Stewardship-Budget committee in making their association a successful unit in this great movement. We are to organize this month for the work of the next three months of the year. The Associational Organizer will call a meeting of his committee and together they will plan just how they are going about organizing the association to put over the program.

**October—Cash month.** This will be a great month of sacrificial giving and on the other hand it will be just the bringing in to the Lord his part of the earnings for the month or in many cases for the year. Farmers who have rented their land will be paying their rent, but the first money to be paid is the one-tenth that belongs to the Lord. Merchants will be checking up on the year's business and declaring a dividend which will be divided among the stockholders; the first tenth belongs to the silent partner and should be paid first of all. We want to bring the WHOLE TITHE into the storehouse in October and every one who doesn't should read Malachi 3:8. Young people, begin early in life to acknowledge God by giving to him that that rightly belongs to him, and thus avoid many heartaches that otherwise will be yours.

**November—Stewardship month.** Every church that is going to B-back Y-our P-rogram U-p will plan to teach to every department of the church the book "Stewardship and Missions", the book that has been chosen as the text-book for this Stewardship movement. We will give the same credit for this as we do for Training in Stewardship. Here is work for the INSTRUCTION COMMITTEE in your B. Y. P. U., see that every member of the union takes this book. It will be the greatest thing perhaps your committee has done this year.

**December—Budget month.** We are expecting every church to have an every member canvass in December and enlist every member of the church in giving to the support of the church and to the 75 Million Campaign. The Standard of Excellence for the B. Y. P. U. calls for 75% of the active members giving systematically to these two phases of our denominational work and we want every B. Y. P. U. in the state

to qualify in this point, this in December. Let the Treasurer take a canvass of the B. Y. P. U. membership and start the budget right there. That is one thing the B. Y. P. U. is for, make it function.

Watch the Baptist Record, and watch the mail for information on this our greatest of all movements.

For what do you live?

For what you get,

Or what you give?

Which is the dynamo

That makes you go?

Get? or give?

Get from the world its treasures,

Knowledge, friends and health;

Heap to the full your measure,

God, and good, and wealth;

But get to give.

Don't be a miser,

A slave to your gold;

Giving is wiser,

A hundred fold;

So—Get and give.

Get—you must,

If you would give;

Give—you must,

If you would live;

For getting without giving

Is existing, not living;

Then get, and give, and live.

—W. E. Raffety.

### A Great Testimony

(By T. H. Farmer, Martin, Tenn.)

"At the age of sixteen I gave my heart to God and asked his guidance through life. My first venture in business was milling. I went in debt \$4,100. I took God into the business with me and gave Him His full share. I asked him to lead me out of debt, and He soon led me out of debt, and into the position as cashier of the first bank that was organized in the county. I have handled many large business deals, always realizing nice profits. I have come to believe that one-tenth is truly the Lord's. As best as I can estimate what the Lord has helped me to give to His many causes, it will amount to some \$40,000.00. If it had been put out at interest it would probably now amount to \$75,000 or \$100,000. I was never strong. My physician said that I might never live to thirty years of age. God has given me the strength as I have needed it, and I am yet able to attend to as much business affairs as any man in the community. I have as much promise of life as I seemingly had at thirty."—B. Y. P. U. Quarterly.

This great testimony of Brother Martin's is the testimony of every one who has taken God in as a life partner and has dealt fairly with Him.

God is Jealous for young life, for a young life has all of life before it. Listen to God in choosing your life work, and invest rather than spend your life—Invest your life in God's service. You are a steward of your

## The SUNDAY SCHOOL BOARD'S



## WEEKLY MESSAGE

"The most significant movement ever inaugurated among Southern Baptists is the teacher training work of the Sunday School Board."—J. B. Gambrell.

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life, and the two elements that make up life are TIME and MONEY; use these for God and receive His blessing.

The following figures, showing achievements of Southern Baptists during the past four years, are given by Dr. E. P. Alldredge, our Statistical Secretary for the Southern Baptist Convention:

1. They have increased their contributions to local church expenses over \$7,000,000 a year for the four years, as compared to their best previous year.

2. They have made a net increase in their gifts to missions and benevolences, amounting to \$28,776,937, or \$7,194,244 a year, during the four-year period, in contrast to the previous four-year period.

3. They have put into new church

buildings and pastors' homes \$45,405,118, or \$11,351,279 a year for four years.

4. In short, they have increased their total gifts to all purposes \$15,000,000 more in church property, to say nothing of the hospitals, orphanages, etc., than they had before.

A steward is "a person entrusted with the management of estates or affairs not his own." A steward is a trustee. Stewardship is trusteeship. A steward administers what belongs to another. Of Abraham's faithful steward it is said, "All the goods of his master were in his hand." The possessions which the steward has are delegated possessions. They are committed to him in trust as the ten pounds were committed to the ten servants in the parable.—Cook.

# BLUE MOUNTAIN COLLEGE

The Mississippi Baptist Convention made provisions last fall which were intended to place Blue Mountain College and Woman's College on the Recommended List of the Southern Association.

Blue Mountain College had already met most of the conditions necessary but went immediately to work on plans to meet the rest. She expects to meet all necessary conditions.

The head of no department will have less preparation than the M.A. degree and at least three departments will have professors with preparation far beyond the M.A. degree.

Improvements are in progress this summer which are expected to cost about \$40,000.00. Important material improvements were made last year and the year before.

When the fifty first annual session opens next September, the college will be better prepared than ever before in its long history to offer the comforts and the educational facilities which the country now demands.

The new Department of Christianity and Social Relations will be headed by Dr. E. B. Hatcher, B.A. and M.A. from the University of Richmond; Th.M. from the Southern Baptist Theological Seminary and two years of Post graduate work in Johns Hopkins University.

The new head of the Department of Modern Languages has the B.A., M.A. and Ph.D. degrees from the University of Pennsylvania.

All other departments will be headed by teachers of standard educational qualifications and teaching ability proved by successful experience.

We claim that no school in Mississippi offers better advantages than Blue Mountain College offers in Music, Art, Expression or Home Economics. If you want the proof we shall be glad to furnish it.

Write for our beautiful new Semi-Centennial catalog.

51st annual session opens September 19th, 1923.

**W. T. LOWREY, LL.D., President,**  
**MRS. M. L. BERRY, Lady Principal.**  
Blue Mountain, Tippah County, Mississippi.

## BUDGET SYSTEM AND THE RURAL CHURCH

By Owen Williams, Utica, Miss.

The Budget System is the best of the thought and experience of men of many places under many conditions. Out of these experiences has evolved the system, every part of which has been found to be absolutely necessary. There has been many a failure in working the plan, but there has never been a failure where the plan has been worked. In this paper, no effort is made to give the doctrine of the plan, but to tell briefly how to put it on, and how to keep it working in the church.

### I.

The first necessity of the plan is that the church shall be informed. Every detail of the plan should be thoroughly given to the church, and any questions that may arise be satisfactorily answered. Some four or five months preceding the end of the year, the pastor should use an hour when there is a good representation of the members present to explain the system. The responsibility for the information is primarily, the responsibility of the pastor. If he does not know, and is not sure that he knows, he should acquaint himself with the details. When it is absolutely certain that the church understands what the Budget System is, the time has come for the next move.

### II.

The church will now by motion, or by resolution, in regular conference, adopt the Budget System as the plan of financing the church. Under ordinary circumstances, it is

best done by a resolution which will be recorded by the church clerk. It may be a short resolution, merely declaring that the church adopts the plan, or it may go into detail. The following seems to be a fair form:

"In order that finances of this church may be carried on in a systematic and orderly way, and that the obligations of the church may be met promptly, be it

"Resolved, That we adopt the Budget System as the plan of financing this church, it being understood that at least two months preceding the end of the fiscal year of the church, the moderator shall appoint a Budget Committee consisting of three to make out and recommend a Budget for the church for the ensuing year, this committee to report to the church in conference their findings, after using their best judgment as to amounts needed by the objects the church decides to budget.

"Resolved further, that upon the adoption of the amount to be raised by the church, that the moderator shall appoint a Finance Committee whose duty it shall be to divide the list of resident members of the body, and make an every member canvass on some day that the church shall designate, see to it that the subscription cards are turned over to the church Treasurer, or Financial Secretary, and serve throughout the year to help to secure the payment of pledges that are in arrears each quarter, and otherwise serve till their successors are appointed."

### III.

The plan now adopted, the moderator shall appoint the Budget com-

mittee. This committee should consist of three level headed and progressive men, deacons if they are the right sort of men, and others if they are not. This committee should call the heads of the various departments into consultation, and find out the amounts that are needed by each organization, as the Sunday School, B. Y. P. U., etc. They will put into their recommendations, the objects that the church decides to budget. No time should be wasted, and yet enough time ought to be taken to do the thing right in making their estimates. When they have arrived at a conclusion, they will make their recommendation to the church in conference. The church will adopt, recommit to the same committee, or to another, or reject as it sees fit. But when the time comes that the church adopts a specified, and designated series of amounts for various objects of the budget, the total being the budget, that becomes the amount that shall be sought in pledges by the next committee.

### IV.

The moderator will next appoint a Finance Committee to serve throughout the year. This committee will be large enough to make a canvass of the resident church membership, going two in each team, on a single afternoon, say in three, or four hours. If two teams can make the canvass in that time, that ought to be the number on the committee, but if it requires ten teams, then have the number.

This committee will secure a list of the members, and divide the list

according to territory into groups, about equal in number, and in such a division as that the team making the canvass can do their work easily. Under extraordinary circumstances, other than the territorial plan may be used, but not ordinarily.

The church will designate a Sunday afternoon for the canvass, it being announced a number of times that every member is requested to remain at his own home till the committee has made the visit. This is vehemently urged. And now the time has arrived for the canvass to begin. The committee will meet at the church, and after a short session of earnest prayer, each member of the committee will make his pledge. Under ordinary circumstances, it is better to have pledge cards prepared especially for each church, showing the items that go to make up the budget to be raised.

This committee will seek earnestly to be spiritual in their approach and conversation with each member. It is good to have a brief word of prayer on going into the home, and then take the pledge. If one is not ready to make a pledge that time, find out the time he will be ready, and tell the member that the committee will return for the pledge at that time. And be sure to return. DO NOT LEAVE A CARD TO BE SENT IN LATER. If the member refuses to make a pledge, do not offend, but report to the committee, and let another team be sent to the person.

### V.

The cards are turned over to the Financial Secretary, or Treasurer

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and numbered to correspond with the set of envelopes given to each member. This will help the Treasurer in case some one puts an envelope in the collection basket without a name on it. The Treasurer will keep an accurate account with each member on a book specially prepared for the purpose. These books are inexpensive, and can be secured from the State Board, or any religious book store. An account will be kept with the S. S., B. Y. P. U., W. M. S., and others just as if an individual.

#### VI.

At the end of each quarter the Treasurer will make a report to the church in conference, giving the amounts received through the envelopes, from the loose collection in the basket, from the S. S., etc. His report will also show the amounts paid out and for what. He will also prepare a little card, or slip of paper showing the amount pledged, for the quarter, the amount paid, the amount yet due, or overpaid. Every member of the church will receive one of these slips or cards. It matters not how his account stands. If at the next regular service, the member does not bring up the balance, the name, amount pledged, amount paid, and due, shall be turned over to the same committee who made the canvass and secured the pledge, and they will see the delinquent at once, and get him to bring the pledge up to date. He will not get offended at the card, or at the committee, if it is done in the proper spirit. In sending out the report cards, it must be that every member receives a card showing his standing. If cards are sent to delinquents only, there might be reason for offense.

#### VII.

In conclusion, let it be very emphatically stated, there is no item of the above that can be dispensed with in the system. From information at the beginning to consummation, every detail must be followed if success is assured. All the items are necessary as has been proven, over and over and over. If the Budget System has failed in any church, it is because some of the things enumerated have been left out, or poorly done.

#### THREE SPECIAL OFFERS

Offer No. 1. For 30 cents we will send to any address 30 large page, closely printed pamphlets listed at \$1.00 per hundred—about 240 pages. This includes two playlets.

Offer No. 2. For 40 cents we will add No. 22, A Tithing Account Book with plain directions for use; also one each of the five pamphlets listed at more than \$1.00 per hundred, except No. 6—about 330 pages. Bound in the Account Book are the essential portions of No. 19, "How to Tithe and Why."

Offer No. 3. For 50 cents we will send samples of all we publish, including No. 6, "Adventures in Tithing." About 425 pages.

If you are interested in tithing, and who is not in these days, write us accepting one of the above offers. We advise acceptance of offer No. 2.

If, after examination, you prefer

not to keep the pamphlets, return them in the same envelope, drawing a line through your name. We will refund the money you paid by the next mail. We pay the return postage.

Please give your denomination.

The Layman Company, 35 North Dearborn Street, Chicago, Illinois.

Note.—I would recommend that every pastor and interested worker take advantage of the "Offer No. 2" above. Then select one or more of the best leaflets and order a few hundred of them and hand them out to friends and prospective tithers. You could not spend your money in a better missionary enterprise.

N. T. TULL,  
Budget-Stewardship Director.

#### GOD'S TENTH

By Rev. A. J. Gordon, D.D.

In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the churches. In saying this we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here plainly the giving of tithes is made the condition of an abundant outpouring of the Spirit. The spiritualizing method of interpreting Scripture, which robs us of so much vital truth by frittering away its meaning in metaphor and simile, has often robbed us of the real significance of this text. Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirements of tithes?

#### What Tithes Mean

But "tithes" mean money or other property of equivalent value; and the effusion of God's Spirit is here made contingent upon bringing in these tithes and paying up these dues to God. A tenth of his income was required of the Jew, to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits, and not dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." (1 Cor. 16:2.) Here is consecrated giving—laying by in store a certain sum set apart and made sacred to God's use, and which thereafter one should no more think of using for himself than he would of taking the same sum from his neighbor's pocket. And here is proportionate giving—"as God hath prospered him."

#### Christ Is Our Exemplar

Ought the proportion to be any less under the gospel than under the law? Surely not, when we remember that we have as our exemplar One who, "though He was rich, yet for our sakes became poor, that we, through His poverty, might be rich"; and that we have the precept of this Exemplar, which no ingenuity can explain away: "Whosoever he be of

you that forsaketh not all that he hath cannot be my disciple." In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord? If any Christian who has never tried it will make the experiment, conscientiously following it through to the end, in prosperity and adversity, we predict for him two surprises; first, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "Prove me now." Taking this Scripture in connection with others, we find that there are two points to be demonstrated.

#### Right Giving Brings Spiritual Blessing

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity will find the widest inlet for the Spirit. The health of a human body depends upon the exhalations as well as upon its inhalations. It is reported that a boy who was to impersonate a shining cherub in a play, on being covered over with a coating of gold leaf, which entirely closed the pores of his skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth that the pores of his sympathy are shut, and the outgoings of his charity are restrained. He is

thenceforth dead spiritually, though he may have a name to live.

#### Temporal Prosperity Follows Consecrated Giving

2. That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3:9,10.) This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." (Luke 6:38.) Do we believe these words of our Lord? Can we question that they refer to abundant temporal returns in recompense for abundant giving?

#### Experience Proves Plan Is Wise

There is a Christian league in this country banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render Him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising, even to the most sanguine advocates of the tithing system; that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of thousands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of, either in our philosophy or our mathematics?

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E. Y. MULLINS, President

## SOME THINGS OF WHICH WE ARE STEWARDS

The following list of things of which the Christian is a Steward was compiled by Rev. H. F. Aulick, Enlistment Secretary for the Baptists of New Mexico:

1. All of God's grace to us—1 Pet. 4:10-11.
2. Life—James 4:14, Luke 12:15, Matt. 10:28,39, Matt. 16:26, 1 Cor. 3:6-15, Luke 15:11-32, Ex. 20:12, Acts 20:24.
3. Calling—Ezek. 33:8, Rom. 11:29, 1 Cor. 1:26, Eph. 1:18, Phil. 3:14, 2 Tim. 1:9, 1 Pet. 2:9.
4. Time—John 9:4, Eccle. 12:1.
5. Gospel—Matt. 28:18-20, 1 Tim. 1:12-13.
6. Business—James 4:13-15, Acts 19 chapter.
7. Property—Ps. 24:1, Hag. 2:8, Amos 4:6-13.
8. Personality—Phil. 4:8, Ps. 103:1.
9. Health—1 Tim. 5:23.
10. Influence—Rom. 14:7, 1 Cor. 8:12, Rom. 12:17, 2 Cor. 8:21.
11. Citizenship—Matt. 22:21, Rom. 13:1-7, 1 Tim. 2:1-2, Titus 3:1-2, Matt. 17:27.
12. Conversation—Matt. 12:36, Eph. 4:29, James 3 chapter.
13. Body—Rom. 12:1, 1 Cor. 9:27.
14. Energy—Eccle. 9:10.
15. Bible—2 Tim. 2:15, Rev. 22:18, 19, Matt. 5:19, 2 Tim. 4:2, Heb. 4:12, Matt. 28:20, Rev. 20:12.
16. Strength—Gal. 6:1-2, Rom. 15:1.
17. Reading—John 5:39.
18. Money—Matt. 25:27, 1 Tim. 6:10, Matt. 19:21-24, Matt. 22:21, James 5:1-5, Matt. 6:19-21, Luke 15:11-32.
19. Knowledge—Gal. 6:6, 2 Tim. 2:2, 1 Tim. 2:15, Heb. 5:12, Matt. 28:20, John 13:17, Luke 12:47-48, James 4:17.
20. Gifts—Ps. 103:1, 1 Cor. 12:4-6, Eph. 4:7, 2 Tim. 1:6, 1 Tim. 4:14, Rom. 12:1-8.
21. Opportunity—Gal. 6:10, Rev. 2:21, Phil. 4:10, John 1:11, Matt. 13:58, Matt. 23:37.
22. Wealth—Matt. 6:19-21, Luke 12:13-21, Heb. 11:23-27, Matt. 16:26, Deut. 8:18.
23. Mind—Matt. 12:30, Phil. 4:8, Col. 3:2, 2 Tim. 3:8, 1 Pet. 4:7.
24. Earth's resources—Gen. 1:27-30, Ps. 8:6-8, Heb. 2:6-8.
25. Soil—Luke 12:16, Lev. 27:30, Acts 14:17, Prov. 3:9-10, Amos 4:6-9, Hag. 1:6-11, Gen. 3:17.
26. Family—Eph. 4:6, Col. 3:18-20, Ex. 20:12, Eph. 6:5-8, Col. 4:1.
27. Service—Luke 12:43-48, Josh. 24:15, Matt. 25:40,45, Acts 20:24, Phil. 3:13-14, Matt. 10:42, Matt. 19:29, 2 Tim. 4:7-8.
28. Possibilities—Matt. 25:14-30, Luke 19:13-26.
29. Character—Eph. 6:10-17, Acts 20:33-35, James 1:27, Acts 6:2, Job 1:1, Titus 1:7.

Here is a fine series of sermons for a preacher or a fine series of subjects for the prayer meeting, or a great Bible reading for most any service. The preacher or teacher who will take the time to go through all these subjects and their references and make a real study of them will find a rich mine and will be abundantly repaid for their work.

## TO THE READER

Will you not now resolve to put God, not self, first and tithe your income? No matter what your income, nor from what source it comes. No matter how old you are, or how young, you receive something. Set aside one-tenth of it with which to honor your Savior.

"Can't afford it!" You can. You will make money by it; not only to spend for Christ, doing good, but you will have more money for your own use, if you do it. You cannot afford not to do it.

"Sounds strange!" Possibly it does; but the important question is, is it true? Thousands, tens of thousands, have tried tithing—are trying it—and their testimony is uniform as to its benefits.

It pays! Pays in spiritual blessings; pays in temporal prosperity; pays in happiness; pays in embraced opportunities for usefulness and doing good; pays in a higher, deeper, bradder, happier Christian experience; pays in every good sense.

"Don't know your exact income." You know approximately. You know what you have now; tithe that. Do it now! You know what you receive today—this week. Make a start. Take the first step. Light will come as you need it. You have your Father's promises; take Him at His word. They include temporal as well as spiritual blessings. Test them, by saying, "I WILL."—Selected.

## THE DEEPER MEANING OF TITHING

As I grow older and have a longer perspective eastward I have less and less patience with myself for stressing the money side of tithing. God did not institute tithing for the benefit of the church, either Jewish or Christian. The paramount object of tithing is to build character; it is distinctly not to raise money. The foundation of all character building worthy of the name is a deeply implanted sense of dependence upon and responsibility to God. Tithing implants that sense, not in theory only, but by act, by practice, and thus makes it permanent. We often forget what we are taught; we never forget what we practice. Teaching trains the memory; practice trains, not the memory only, but the entire man, the body, the mind, the heart, the character, the destiny.

In the last analysis tithing is simply putting God, not self, first. The conscientious tither devotes, sets aside the tenth as soon as it is received. It is the "first fruits" of his labor or gain, no matter from what source received. It is God's share, the "devoted," the "separated" portion, and has first place in all thoughts of expenditure. Tithing, in other words, is literal everyday common sense obedience to Christ's command "Seek first the Kingdom of God."

Tithing, to a degree and in a practical common sense way, not approached by any other habit of life, brings God into personal relationship in our every-day affairs. Tithers become increasingly conscious not only of responsibility to, but of real partnership with the Infinite. When

the wages or salary, or gains of any kind or from any source, are received, the pleasure of setting apart or crediting to tithing account God's portion is only equaled by that of giving it later to such objects as conscience approves.

If the above statements are true, is not the first sentence in Matthew 6:33, "Seek ye first the Kingdom of God," the best text in the Bible from which to teach tithing? Is not that just what the tither does? When he receives his gains of any kind and sets aside first the devoted portion for the work of the Kingdom, is he not obeying literally the command of the Master? If he refuses to do this, is he not putting self first? If this is not the meaning of the command, what does it mean?

Notice that both the command and the rewards of obedience are included in the same verse: "And all these things shall be added unto you." What things? Read the previous verse: food, drink, clothing; in short, all the physical necessities of life.—Selected.

## HOW TO TITHE

"When should I commence tithing my income?"

Now—today. Count what money you have on hand, give one-tenth of it, and tithe all you receive thereafter.

How can a man know his income until he takes his annual inventory or markets the products of his farm?

Estimate as closely as you can what it will probably be and give on that basis until you know your income for the year. If you have over given and can afford it let it go as a free will offering, otherwise replace it from your next earnings.

"What constitutes my income?"

If you are a farmer, it is all the money you receive for the products of your farm and the cash value of all your family consumes, less all money paid for hired help, seed, fuel, fertilizer, etc.

If you are a physician your income is all you receive less your professional expenses, but not family and personal expenses.

If you are a lawyer, substantially the same rules apply as to a physician.

If you are a minister, it is the total amount you receive less ex-

penses directly connected with your ministerial duties.

If you are a merchant or a manufacturer, or a banker, of course you keep accurate accounts. Your income is the gross profits of your business less strictly business expenses but not family or personal expenses.

If you are a mechanic, or employe and wage worker in any capacity whether by the day, month or year, your income is all you receive less business expenses connected with your work.

"Suppose I am in debt. Should I not pay my debts before tithing my income?"

No. As well talk about not paying the interest on the money you borrow to use in business because you owe your grocer or other debts. Your tithe is of all debts the most sacred. Under such a rule, all you would have to do to escape all obligations to give anything would be to keep in debt. Besides the univer-

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sal experience of the large number who have commenced tithing while in debt has been, that with the remaining nine-tenths they were able to pay their other debts more easily and promptly than they had previously succeeded in doing.

"Suppose I am able to support my family only by close economy; should I pay one-tenth?"

Yes. And if for no other reason than because the remaining nine-tenths will go further. Thousands have tested it and found it so.

"To what objects should I devote the tenth of my income?"

Every cause which has for its object the unbuilding and advancement of Christ's Kingdom, commencing with the free, strong and hearty support of your own church and pastor and giving a due proportion to the causes now supported by the seventy-five million campaign.

"If I receive a gift of money or a legacy, should I devote the tenth of it to God and His work?"

Yes: The remainder then becomes capital from which you may make free-will offerings, or invest for the purpose of producing income. If you prefer to keep it all, credit your Tithing Account with one-tenth of its value and pay this out as you have opportunity.

"Suppose the gift or legacy is in property?"

If you cannot divide it regard it as capital and tithe the income derived from it.

"Suppose my income is derived from investments or from rented property, what is my income?"

It is all you receive, less the cost of collecting, taxes and upkeep of property.

"Suppose I have no regular income?"

Tithe whatever money you receive, whether in gifts, allowances, or for labor performed.

When the father of a family tithes his income and shares this tithe with the wife and children it is considered legitimate to enroll them all as tithers. In many cases the mother wisely tithes her allowance and the children are taught to earn money with the distinct provision that they appropriate one-tenth of it to the Lord's work. This is a commendable policy and surely makes each one a genuine tither.

"When men see that they may work in behalf of the kingdom by the way they run their factories, make laws, edit newspapers, pay wages, mine coal, plow fields, a great change will come over the life and thought of the world. The mechanic may be as necessary to the coming of the kingdom of God as the preacher; and the merchant may yet play as important a place as the missionary."

A man's ability to earn wages, or to carry on business, as well as his opportunities for either, are God-given. Without God men can do nothing. "For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory as if thou hadst not received it?" (1 Cor. 4:7.)—Cook.

## REASONS FOR TITHING

(From, "Christian Stewardship")

(1) **The Tithe Has Scriptural Authority.** It is clearly taught in the Word of God, which is more than we can say for many methods of church finance.

(2) **It Is Fair and Businesslike.** No one can claim that God is a hard landlord when He asks only one-tenth as His share. Then the giving of a definite amount puts the whole matter of giving upon a systematic and dependable basis.

(3) **Tithing Removes the Reproach That Attends Many of the Methods Used to Raise Money.** We must always apologize for bazaars, suppers, fairs and kindred forms of raising money, whose appeal is to selfish or worldly motives.

(4) **Tithing Will Lift Churches Out of the Attitude of a Beggar.** We will stop talking about begging for the church, and the Cause of God will be financed honorably and free from the stain of mendicancy.

(5) **Tithing Removes the Necessity for Spasmodic Efforts and for High Pressure Collections.** We have been doing much of our giving under the stress of dire necessity, and under the influence of frenzied appeals. The tithe would keep the treasury of the Lord with ample funds all the while.

(6) **Tithing Puts All the Membership of the Church on the Same Footing.** The man who gives one dollar per week, and the man who gives one hundred are in the same class, if both are tithers.

(7) **Tithers Usually Go On to the Full Measure of Stewardship.** Those who are giving in a great way to the glory of God almost without exception, began their stewardship as tithers; this recognition of the right of God to their money led them to the glory of complete stewardship.

(8) **Tithing Has the Promise of the Divine Blessing.**—Mal. 3:10, 11.

(9) **Tithing Breaks Down the Wall of Partition Between the Sacred and the Secular.** The man who is in partnership with God, will find the business of the six days becoming holy like the worship of the seventh.

(10) **Tithing Enables Our Churches to Give Themselves to the Supreme Task of Soul-Winning.** The energy now spent by preachers, deacons and other active church workers in raising money and in wearisome appeals for funds to meet expenses, could then be given without interruption to the chief business of the churches, that of leading the lost to Christ.

"God's ownership of all things and man's stewardship as a consequence of that ownership, are truths which have a most direct and solemn bearing upon the entire realm of human life and action."

Traditional prejudice against methods and plans in church work has put churches far behind every other enterprise and institution in the adoption of helpful ideas.

Good feeling is a most happy state in church life, but complacency is a blight and a curse.

## POINTED PARAGRAPHS

(From, "Church Organization and Methods")

The larger task of Kingdom conquest has engaged our attention to the neglect of efficient methods by which to organize and drill the local congregations and individuals of our churches.

The enlargement of our denominational programs should come as a result of well-rounded growth and development of all our forces, and not as a monument to the sacrificial spirit of the few.

The Cause of Christ is suffering loss of millions of dollars in material support, and in vital spiritual powers, because we have not realized that every program of advancement should rest first and fundamentally on the enlistment of forces in our churches.

Public free-will offerings to meet some great emergency are Scriptural, but not as a policy by which God's work is to be sustained.

Time and means expended in the enlistment and equipment of our forces is the only immunity against ultimate defeat, and the only guaranty of final triumph. Enlistment and training fundamental.

Perhaps the greatest test Baptists have to meet—the ability to wield their members and conserve their abundance.

If the local church cannot save and utilize the resources of its own membership, then there is no other agency that can.

Methods and doctrine are related only in that the one is designed to promote the other. Methods may be changed any day.

That pastor who marks out a definite worthy task for his church, and plants himself upon solid plans for the development of his membership, will find the sentiments of his people responsive and sympathetic sooner than he thought.

Unity in faith and doctrine essential to church life and fellowship. Opinions will differ as to methods and plans of work.

The price of progress must often be paid by the pastor. If the cause is first on his heart, he must battle for the Cause's sake. He cannot inspire the heroic in others who has not such an element in himself.

Too many pastors seem to fail where no one else but God's appointed leader can be expected to fill the deficiency.

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## A TITHING CATECHISM

Q.—What is the unfailing rule for a Christian life?

A.—The one sure rule is a consistent keeping of the laws of God.

Q.—Where do we find God's laws?

A.—We find them in the Bible, and in the world about us.

Q.—What two laws which were given in the beginning are very much alike?

A.—The law which says that one-seventh of our time and one-tenth of our income belong to God in a special sense.

Q.—Are all of God's laws made for His glory or for our good?

A.—They are made for the good of all those who obey Him, and so they add to His glory.

Q.—Are God's laws a necessity to us or are they only the expression of His authority?

A.—God's laws are necessary and not for display. The law which requires one day of rest in seven, for example, is not for God's advantage, but for ours.

Q.—Is the same thing true about the law of the tenth?

A.—It is true, because this law rests on the same foundation. God does not need our offerings, but we need to recognize our relation to Him.

Q.—How does obedience to the law of the tenth produce spiritual growth?

A.—By making us in a real sense partners with Him, uniting with Him in His work.

Q.—Who is the owner of the heavens and the earth, the silver and the gold, the living creatures about us, and ourselves?

A.—All things belong to God. He is the supreme owner of all.

Q.—Into whose keeping has God given all these things?

A.—He has given them to men to have charge of them and to care for them.

Q.—What then, is our relation to God's property?

A.—We are the stewards of God's property. We each are in possession of a portion of it, but God is the owner.

Q.—Is there Scripture proof that God is to receive the tenth?

A.—Yes. "The tithe is the Lord's." (Ref. Lev. 27:30.)

Q.—What did God say about his people when they did not pay the tithe?

A.—He said, "Ye have robbed me." (Mal. 3:8.)

Q.—What portion of his goods did Abraham offer to the priest of God?

A.—He offered him the tenth.

Q.—What part of his possessions did Jacob the grandson of Abraham pay?

A.—He paid the tenth.

Q.—What part of our income do we owe to God?

A.—The tithe—that is to say, one-tenth.

Q.—Does the law of the tithe appear in the New Testament?

A.—It does. It has the plain approval of our Lord himself.

Q.—Did the early Church keep the law of the tithe?

A.—It kept it for four hundred years.

Q.—Does another's ownership of

the goods I possess always imply stewardship on my part?

A.—Yes. There is no exception.

Q.—Who, then, has the right to say what portion should be paid to the owner; the owner himself or the holder of the goods?

A.—No one but the owner himself has the right to fix the proportion to be paid.

Q.—What is the attitude of society to the rights of ownership?

A.—The rights of ownership are recognized by all.

Q.—Is there a rule of honor among business men regarding possession and ownership?

A.—Yes; their rule is to render payment for the use of all property which is not their own.

Q.—Is this rule a part of the present organization of society?

A.—It is. We pay rent, taxes, interest, in acknowledgment of others' ownership and our own obligation.

Q.—Has God any rights in comparison with the rights of civil government and the individual?

A.—The rights of God constitute the first claim upon all his children.

Q.—What is His relation to the tenth of our income?

A.—We owe it to Him, as a debt.

Q.—How are we sure that the law of the tenth did not apply to the Jews alone?

A.—We know this because the law of the tenth was a law of human life before the time of the Jews and so applies to all men. From the beginning it has been the Common Law of God for the entire human race.

Q.—Is there any Scriptural evidence that the tenth has ever been set aside or repealed?

A.—There is no such evidence.

Q.—In what way did Jesus speak concerning the tithe?

A.—On two occasions He spoke of tithing as right and proper.

Q.—Did the Master ever speak of "giving" tithes?

A.—No. His language was "Ye tithe" and "Ye pay tithes." Only the Pharisee praying, or was it boasting? in the temple said "I give tithes."

Q.—Do all Christian people accept the law that one-seventh of our time belongs to God in a special sense?

A.—They have so been taught, and this is the universal Christian belief.

Q.—Why do not more Christians tithe their incomes?

A.—They have not been taught that this is God's plan for them.

Q.—Why are Christians not taught the law of the tenth?

A.—Many teachers do not wish to believe it, saying that some Christians cannot afford to pay so much.

Q.—Do any teachers object that Christians cannot afford to regard the law of the seventh of time?

A.—They have not answered this question.

Q.—What should be said to him who says that he cannot pay the tenth because he has to meet his other obligations?

A.—He should be told that he is proposing that one ought to pay his debts to man whether he pays them to God or not.

Q.—In what way is that inconsistent with the Christian profession?

A.—It is inconsistent because we should be as honest with God as with men.

Q.—What has God promised to those who pay the tithe?

A.—He has promised spiritual blessings, and also material advantages.

Q.—Do those who have obeyed the law of the tithe testify to the fulfillment of God's promise?

A.—They say with unvarying voice that God has kept his word.

Q.—What are some of the fundamental reasons for tithing?

A.—It is the only financial law which has been given God's approval. It is essential to all co-operation between God and man. It puts God and his work first in the life of the Christian. It solves all the financial problems of Christian service and benevolence. It puts religious work on a self-respecting level in the eyes of the world.

Q.—What are the two great outstanding needs of the Church?

A.—The Church's two great needs are spiritual growth in its members and sufficient money for its work.

Q.—How can Christians better assure spiritual growth?

A.—By obedience to the divine laws which produce spirituality. Tithing is one of these laws.

Q.—Is it to be expected that some may become poor because of such a partnership with God?

A.—There is no such case on record.

Q.—Is anyone to be considered too poor to pay the tithe?

A.—Not unless he is so poor that his community should support him.

Q.—How is it possible that nine-tenths of one's income can go as far as ten-tenths?

A.—This and more, is possible, when God is on the side of the nine-tenths.

Q.—When should we begin to pay God what we owe him?

A.—We should begin the moment we recognize the debt.

The great duty of the steward is to make the best possible use of that which has been committed to him, not for himself, but for the owner. He is to have the proprietor's interests and honor always in view. The question, "In what way can I best serve my master with what he has placed in my keeping?" should govern all his actions. Appropriation for his own use or benefit of that which has been placed in his hand, except what is allowed for his necessary support, is robbery.—Cook.

When William Carey was a young man he used to go about the villages and hamlets of England preaching the gospel wherever he found an opportunity. One day some one said to him, "Carey, you are neglecting your business in doing so much of this work." Carey replied, "This is my business, I only cobble shoes to pay expenses." So when Christian men realize their stewardship for God they will say, "My business is extending the kingdom of God throughout the earth, and I sell groceries, or run a factory, or practice medicine, or mine coal, or work a farm to pay the expenses of the Kingdom.—Cook.

## IN MEMORIAM

## Resolutions

Whereas, the great Ruler of the Universe, our Heavenly Father, in His infinite wisdom, has called from our midst a faithful brother, Dr. S. J. Ferrell, therefore be it

Resolved, that we in token of his memory and appreciation of his good life and example among us, write in the record of this church the following memorial:

Dr. S. J. Ferrell was born in 1861, was educated at Clinton, Miss., finished his medical course at Louisville, Ky., began the practice of medicine at Paulding, Miss.

Joined the Baptist church at Phalti, when a young man.

He took an active part in church and Sunday School work, lived a consistent life and through his long months of suffering showed such patience and faith in the love and goodness of God, that he was an example to all who visited him.

For several months his health had been failing and it seemed best to take him to the hospital in Jackson, Miss., for treatment, where he underwent an operation, after which he lived only a few hours.

He leaves to his many friends an example of true helpfulness, to his church and community a life of constancy and fidelity rarely found in the life of the most pious, and to his loved ones that unselfish devotion and love, which makes his memory fresh and sweet, and will as long as life shall last. Be it further

Resolved, that the sympathy of this church and Sunday School be extended to his wife and children; that a copy of these resolutions be sent to them, and a copy to the Baptist Record and The Quitman Tribune for publication.

## COMMITTEE.

DeSoto, Miss.

## Mrs. Ethel Aldridge

It is hard for us to see and understand the workings of our Heavenly Father, but we confess with Paul, "We know that to them that love God all things work together for good." God in His infinite wisdom took home to Himself Mrs. Ethel Aldridge the last of June. She leaves a husband and seven small children and many relatives and friends. She was a member of Hamburg Baptist church, but lived at Doyle, La. I commend Christ to the broken hearted, as a companion and mother.

Her pastor,

S. S. PERRY.

## A Good Man Gone

After many months of intense but patient suffering, the spirit of J. B. Buffkin on June 16, 1923, left its earthly tabernacle and went to its everlasting home to be with Christ, whom he trusted.

Brother Buffkin reached the ripe old age of 70 years. He made a public profession of faith in Christ in his early manhood and joined the Baptist church. He was a member of Hamburg Baptist church at his death. He leaves a wife and a num-

ber of children and grandchildren and a host of friends to mourn his departure. May the Lord comfort and bind up the broken hearts.

His pastor,  
S. S. PERRY.

#### Lucy Lagrace Martin

In memory of our darling little Grace, who after only a few days' illness, and bore it so patiently and peacefully, her sweet spirit took its flight from its earthly home to dwell with Jesus forever more.

Grace was the daughter of Mr. and Mrs. Lowrey Martin. Born July 30, 1911. Died July 22, 1923. Hers was a bright sunny nature. Papa, mama, brother, little sisters and relatives who loved her so dearly, are heartbroken over her going. But we shall see her again, for Jesus said, "Suffer little children to come unto me, for such is the kingdom of heaven."

So, dear bereaved ones, remember, the Lord is our shepherd, and will lead us on till we meet on that beautiful shore.

Blessed be the name of the Lord.  
AUNTIE.

#### Mrs. C. E. Taylor

Mrs. Clara Edith Taylor, wife of Rev. C. M. Taylor, died August 12, and was buried next day near Picayune. She was a Christian from early childhood, and a member of the Picayune Baptist church at the time of her death.

Hers was the third death in the family within three months. She is survived by her husband and three small children. May the Great Spirit of Comfort and Help minister to the sad family in this great sorrow.

HER PASTOR.

#### Mrs. T. J. Maxwell

This beloved sister departed this life August 6, 1923. She underwent an operation August 4.

She was twice born in Lawrence county, three miles south of Monticello, uniting with Bethel Baptist church in youth, where she held her membership until moving to Bogue Chitto a year and one-half ago, where she then became a member.

She was a good woman. She loved her home. Her thought for her children was beautiful beyond description. She had seen these buried with Christ in baptism.

Husband and six children are left to mourn her going.

Her body was laid to rest in Bethel church cemetery, Lawrence county, in the presence of many friends and relatives.

R. D. STRINGER,  
Pastor.

Bogue Chitto, Miss.

"What the world needs is the putting of life in all its relations on a stewardship basis, and especially in those relations which men bear to each other in connection with the acquisition of wealth. Then the man to whom God has entrusted much will not be governed by selfishness and greed for gold in his money making, but will aim to be a channel of blessing to others, a true friend to humanity, a worker together with God for the salvation and good of men everywhere."

With the business man, be he merchant or manufacturer, architect or builder, whether independent or in company with others, a proper recognition of his stewardship will give a very decided character to all his transaction. Life to him will not be divided into sacred and secular. There will be no line on one side of which he will say, "Here I must be religious," and on the other side of which he will say, "Here I may be worldly."—Cook.

"Charge those who are rich in this age not to be high-minded, not to place their hope on the uncertainty of riches, but on God, who gives us all things richly for enjoyment; to do good, to be rich in good works, to be free in imparting, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the true life." (1 Tim. 6:17-19.)

"And he spake a parable to them saying, The Ground of a certain rich man brought forth plentifully: And he reasoned within himself, saying What shall I do because I have not where to store my fruits? And he said, This will do; I will pull down my barns, and build greater; and there I will store all my grain and my goods. And I will say to my soul, Soul, thou hast many goods laid up for many years; take thine ease, eat, drink, be merry. But God said unto him, Fool! this night thy soul is required of thee; and the things which thou hast prepared, whose will they be? So is he that lays up treasure for himself, and is not rich toward God." (Luke 12:16-21.)

"There was a certain rich man which had a steward, and the same was accused unto him that he was wasting his goods." So might the accusation be justly made against many who have been called to be stewards for God. Indeed, the immense waste of the money which God has committed to his people as a sacred trust is one of the saddest things that can be contemplated in connection with this whole subject of stewardship.—Cook.

"Every use of money should be made on the basis of our stewardship. What we do with the property or wealth that comes into our hands we should do as stewards, and in the consciousness of our responsibility to God for every use we make of that which belongs to him. We have no right to do as we please with God's gold and silver."

"In our use of money we should be careful not to divorce it from spiritual relations. We should ever keep the interests of the kingdom of God and his glory before us in our every use of money."

"It is definitely more reasonable and just that God should have returns from his stewards than that any landlord should have rent from his tenants, or that any banking institution should have interest for its loans."

"Stewardship is not so much the giving of a portion to God as it is the administration of all for God."

God's absolute ownership of all things is the true base for the proper survey of the whole territory of thought and action suggested by the words money, property, wealth. Every system of giving and every plan of benevolence must be measured by this truth. The old flying-levels of mere experiment and expediency, according to which the church has worked so long and so generally, must be given up, and a return made to the ocean-level of the eternal truth that God is the owner of all things and from this point we must measure our responsibilities and privileges and duties in our use of all the money that ever comes into our hands.—Cook.

"Every gift of God and every blessing he bestows involves stewardship."

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